The Author [illegible] Ralph Thoresby
An. Dom. 1709.

THE TRUE NOTION OF *Imputed Righteousness*, AND OUR Justification thereby;

BEING

A supply of what is lacking in the late Book of that most Learned Person Bishop *Stillingfleet*, which is a Discourse for Reconciling the Dissenting Parties in *London*; but dying before he had finished the two last and most desired Chapters thereof, he hath left this main point therein Intended, without Determination.

By the Reverend *M. S.* a Countrey Minister.

by Mr Mathew Smith of Mixenden near Halifax

But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets: Even the righteousness of God, which is by Faith of Jesus Christ unto all, and upon all that believe, for there is no difference: For all have sinned and come short of the glory of God: Being justified freely by his grace, through the redemption that is in Christ Jesus. Rom. 3. 21, 22, 23, 24.

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BIBLIOTHECA BODLEIANA

THE EPISTLE TO THE READER.

Courteous Reader,

THese Sheets were sent from an humble and modest, and therefore the more considerate Minister of the Country, to a Minister in *London*, to be printed as he thought meet. They came up without any Title at all

to them, and without any Partition; and the Title therefore and the Sections are put to them by another, when they came hither. It is like that the Author never ſaw nor heard of this late Book of the Biſhop, ſeeing few that ſee it and read it but are diſpleaſed; and they may well be ſo, with that Perſon, or Perſons (whoſoever they be) who were entruſted with his Papers, that they ſhould give an unfiniſhed *Diſcourſe* to the Bookſeller or Printer (who for their part yet cannot be faulted for accepting their profit) to be publiſhed, to the great diſappointment of

ſo

ſo many as expected ſatiſfaction from ſuch a hand. The truth is, they have herein dealt with the Biſhop's Book, as *Hanun* dealt with *David's* Servants, they have ſent the poor thing out *with the garments*, as it were, *cut off in the middle*, and thereby (as it needs muſt be) *greatly aſhamed*. If for the covering this nakedneſs now we ſhould have made uſe of any preſent clouts that were at hand, though we had no ſuch rich attire for it as himſelf would have put on it, we might be excuſed: But ſeeing the Cloathing we bring is for being home-ſpun and Countrey made, the more ſubſtan-

tial, it may not only be excuſed but accepted; as like to ſerve the purpoſe better then if it were finer, in regard to ſuch for whom intentionally the ſheets were written.

By one who was deſired to peruſe the Manuſcript, but unknown to the Author.

THE AUTHOR TO THE READER.

Readers,

HAving done my Book, there is one thing you are to understand, or I am farther to acquaint you with, that whereas my Adversaries charge me with contradicting our *Reformers*, and being one with the *Papists*; they cannot make good the charge, and therefore 'tis a slander. For our *Reformers*, what they writ upon the point was against the *Papists*, who contended for Justification by inherent Grace and good Works, as a Conformity to the violated Law; *i. e.* the Law of Innocency, and also that this Righteousness was in its own Nature

Meritorious of Juſtification and Salvation; but here, or in this I do as much oppoſe the *Papiſts* as our *Reformers*, and ſo am one with them in this reſpect in the point, ſo far am I from contradicting them: So that if the Perſons my reſolved Adverſaries will have me to be one with the *Papiſts* and againſt our *Reformers*, when I affirm that Faith in Chriſt is the *qualifying*, though not the *meriting* matter of our *Juſtification*, or that which is the Qualification, giving right to Chriſt and his purchaſed ſaving benefits which follow hereupon, they muſt prove that it is ſo accounted by me, as it is a Conformity to that Law which requires ſinleſs perfect Works, and condemns for non-performance of the ſame, and alſo to be meritorious of Life according to that Law, or elſe all they ſay contradicts not me, and if not, then all their noiſe is but a beating the Air, and ſo to no purpoſe, ſeeing they are quite off from the matter in queſtion. The *Papiſts* affirm that the Law of God may be perfectly kept in this Life,

Life, and that they intend the Law injoining perfect sinless Works, is manifest; seeing that our *Protestants* in opposition assert, that no mortal Man is able to keep the Law of God perfectly in this Life, and that it is no way possible to keep the same perfectly; for if Man by Grace (as the *Papists* say) might perform the Law, he might deliver himself by Grace from the Curse; but now are we redeemed from the Curse only by Christ who was *made a Curse for us*, and again say they, if the Righteous Man keep the Law, then he is without Sin; for where there is no transgression of the Law there is no Sin, but no Man is without Sin; so that the opinion of the *Papists* upon the point is, that the *unica formalis causa Justificationis, est justitia Dei, qua nos justos facit, quam quisque in se recipit. i. e.* The only formal cause of our Justification is the Righteousness of God, whereby we are not *reputed* just, but are *made* just indeed, This is the Righteousness which a Man hath within himself, and is inherent

herent in him, and this justice or Righteousness it is plain they account an exact Conformity to the Law which requires perfect sinless Works; for they teach that it is not only possible for Men to keep the Law of God in this Life but to do more than is prescribed or commanded; in that Men of their abundance may allot unto others such works of supererogation. These therefore who bring me into such worthy company as Mr. *Baxter*, Mr. *Humfrey*, Mr. *Clerk*, whom they charge with Popery, as they do me, in the Doctrine of Justification, because they affirm a practical Faith to be the *qualifying* matter of right to Christ, and his saving purchased benefits which follow thereupon; when every where they deny it to be the *meriting* matter, asserting that to be *Christ's Righteousness* and his only, do manifestly wrong and slander them and me, for before our Adversaries can make us one with the *Papists* upon the matter in Question; *i. e.* in the point of Justification, they have to prove that we hold these following things.

(1.) That

(1.) That a Man in this Life by the Grace of God received, may be perfectly conform'd to that Law which requires ſinleſs Works. (2.) That Grace and good Works in their own nature conſidered as inherent do juſtifie. (3.) That they do ſo in the account of the above mentioned Law which injoins ſinleſs Works. (4.) That the ſame Law which requires ſinleſs Works, is the Inſtrument of our Juſtification, or that by which God doth judge or account Perſons righteous upon their Conformity thereunto, and ſo juſtifies them by it. Now theſe things are ſo far from being holden by us, as that we oppoſe them more than any of our Adverſaries, who account themſelves ſuch great Antipapiſts, yea and are further of from the *Papiſts* herein than they, for upon the principles our Adverſaries go in the point, it cannot be avoided but they make that Law which injoins perfect ſinleſs Works (which as ſuch condemns us all) to be God's Inſtrument whereby he juſtifies, ſeeing that they ſay the matter of their perſonal juſtifying Righteouſneſs (not only

only *meriting*, but *qualifying*, or elſe they oppoſe not us, obſerve that) muſt be that which is every way perfect in the ſenſe of the violated Law of Innocency: And indeed were we to be juſtified by that Law we muſt ſay the ſame with them. So that let any Man who is not altogether prejudiced againſt the cauſe, judge whether thoſe Men be not much nearer the *Papiſts* in this point than ſuch as they charge to be one with them: for the Reverend Perſons named above, and others with them, proceed in this point upon another Principle, then either the *Papiſts* or ſuch as profeſs to be their Adverſaries; holding God's Covenant or Law of Grace, to be the rule of judgment, and ſo the Inſtrument by which God doth juſtifie us, or that by which God doth juſtifie for the ſake of Chriſt's ſatisfactory and meritorious Righteouſneſs, when by the Grace of God we are conformed thereunto, which Conformity conſiſts in a turn from Sin, and an unfeigned conſent ſincerely to be Obedient unto Chriſt and his Law to our Lives end; upon which God doth

account

account or reckon us Righteous in the ſenſe of the Goſpel, and ſo ſuch who have that right unto and intereſt in Chriſt, (which impenitent and diſobedient Souls have not) and this for the Righteouſneſs ſake of Chriſt, as I have ſufficiently proved. And whereas (Readers) ſome Perſons would bear you in hand that we give Repentance and Faith the place, Office and uſe of Chriſt's Righteouſneſs, and look to be juſtified only by this as inherent; 'tis either an Ignorant or Malicious ſlander: for we ſay that although the Lord Jeſus hath ſatisfied offended Juſtice and merited all ſaving priviledges, yet we can neither have peace with God nor right to Chriſt, nor his purchaſed benefits, nor be accepted of God through Chriſt, until we be qualified with that Grace the Goſpel requires, which Grace doth not give us the right in its own Nature, or as it is *inherent*, but as God accounts and reckons it to do ſo; that is, as he imputes it for Righteouſneſs. The *Papiſts* place Juſtification in the *Infuſion*: We in the *Imputation*. Whatever you hear therefore from

Adverſaries

Adverſaries or read in any Books, that is, or ſhall be an indeavour to prove theſe forementioned Perſons, or others of their mind to be one with the *Papiſts* in the point of Juſtification, you may aſſure your ſelves 'tis nothing but a ſlander; and the ſlanderers are nearer themſelves in the point to the *Papiſts*, until they have fully proved, that we whom they abuſe, do hold the four particulars I have mentioned above, which I am ſure they cannot do ſo long as they have a Tongue to ſpeak with, and if they cannot, all their attempts againſt us are in vain, and not to be regarded: for if they do not this, they do nothing to invalidate our Doctrine, and therefore I deſire you Readers, to obſerve this, that if any Anſwer be made to mine, that you will ſee whether in the pretended Anſwer, it be proved that I hold the four things above mentioned; and if you find they prove not that (which they are not like) you may aſſure your ſelves their Anſwer is none.

M. S.

Advertiſement.

An Advertiſement.

WHereas the Author of this Book ſeems warm againſt the Righteouſneſs of Chriſt being the *formal cauſe* of our *Juſtification*, and argues that if it be ſo, then it muſt be the Believer's proper perſonal Righteouſneſs (which thoſe Divines who ſay that Chriſt and the Believer do ſo coaleſs into one Perſon, that his Righteouſneſs is transferred to them upon that account, muſt aſſert) and if it be his perſonal Righteouſneſs, his *Perſon*, being not ſeperable from his *Nature*, which is *himſelf*, then he muſt be the ſubject of Chriſt's Righteouſneſs, and conſequently it muſt be *inherent* in him as the ſubject thereof; the candid Reader is to obſerve, Firſt, That he drives the Argument thus home for conviction only of his Adverſaries, who know that *Imputed* and *Inherent* is a Contradiction: Secondly, That he underſtands well they need no driving to a conceſſion that his Righteouſneſs therefore is not, and cannot be the Believer's *Phyſically*, but they ſay *Legally* only, and by *Imputation*; nevertheleſs ſo long as they ſay it is *imputed* ſo as to be his *formal* Righteouſneſs, the Abſurdity remains: Thirdly, That to hold Chriſt's Righteouſneſs, to be the Believer's, or accounted his *legally*, or in a Law-

ſenſe

ſenſe, ſo as God looks on him as having fulfilled all Righteouſneſs in Chriſt as our *legal Perſon*, is that Doctrine which Mr. *Baxter* hath ſet himſelf to oppoſe in all his Books, as ſuch which *ſubverts the Goſpel*; and he that will go about to maintain it muſt Anſwer his Arguments, which I ſuppoſe cannot be done by any: Laſtly, That if the more Judicious of his Adverſaries would conſider a little more of the matter, and come to be content with ſuch an Imputation of Chriſt's Obedience as anſwers the End of his performance of it, which is that upon our believing Men ſhall enjoy the benefits, then would they ſoon find out the right knowledge how to give a fair conſtruction of what is ſaid by former Divines, who agreeing in this, that there is indeed an Imputation of Chriſt's Righteouſneſs to the Believers, but becauſe it is not expreſs in Scripture, they not conſidering or mentioning any ſuch diſtinction, are miſconſtrued to underſtand an Imputation *in ſe*, when there is indeed (or can be) no ſuch, but *Quoad fructus aut Effectus* only.

By the Hand unknown aforeſaid.

THE

THE TRUE NOTION OF *Imputed Righteousness*, AND OUR Justification thereby, &c.

SECT. I.

The Subject Matter proposed.

SEeing the apprehensions of Persons are so different about the Doctrine and Nature of Justification, and so much depends upon the having a right notion hereof: At the intreaty of some of my Friends, for their satisfaction, and for the benefit of others, I shall (God assisting) with all possible plainness declare my Sentiments in this particular.

1. I do believe that by and through the satisfactory and meritorious Righteousness of our Redeemer the Lord Jesus Christ, a Covenant of Grace hath been purchased for, and granted by God unto sinners, after they by their sin had violated or broken that Law which injoined perfect sinless works, and thereby made

themselves incapable of performing obedience to that Law, which at the first it required as a condition of life, and so of having Justification thereby. *Heb.* 12. 24. Christ is called the Mediatour of the new Covenant, and that because he hath purchased by his death a grant of pardon and life by promise for sinners upon their sincere repentance and faith. There are promises of pardon and everlasting life to sinners that repent and believe, *Acts* 3. 19. *John* 3. 16. Now for any to affirm that these promises are made, and the grace promised granted to sinners who repent and believe, without regard had by God unto Christ, as the purchaser of them by his meritorious satisfactory righteousness; is for them to affirm, that God grants and gives saving grace to penitent sinners which Christ never purchased nor merited, and this is for none but the *Socinian* to hold.

2. This Law or Covenant of Grace thus purchased and granted, injoins sinners faith in Christ, which faith is never without repentance nor sincere obedience, if the believer be continued after the gift of faith; for undoubtedly if the believer live in this World after the gift of faith, so long as he doth live, through the grace of God he continues obedient, 1 *John* 3. 23. *Matt.* 21. 30. *Heb.* 5. 9.

3. Christ by his righteousness hath purchased and merited the Holy Spirit to work faith in the hearts of all those sinners who thereby are brought to believe, *John* 14. 26. *John* 15. 26. The Spirit is sent by the Father in Christ's name; and sent by Christ from the Father. Let any one now prove, that what the Father gives in Christ's name, and what Christ sends from the Father is not purchased and merited by him. And the Spirit is called the Spirit of Faith, *i. e.* the principal Efficient, or Author of it, 2 *Corinth* 4. 13.

4. I believe that all those who by the Grace and Spirit of Christ do sincerely believe, shall for and upon the account of Christ's satisfaction and meritorious righteousness

righteousness be saved: but as for such as live and die in infidelity they shall be damned, notwithstanding Christ's merits; and that because they have rejected the remedy through their unbelief; I speak of the Adult, *John* 3. 16. 18. 36.

5. I do believe that as the first Covenant did require sinless, perfect constant obedience, *Galat.* 3. 10: so this obedience performed by innocent *Adam*, would have been his justifying righteousness, or that righteousness upon which this Law or Covenant would have justified him, or given him a right to Life promised, which is all one with Justification, if confusion can but be removed, and this without any regard had to the righteousness of another, *Rom.* 10. 5.

6. I believe that as the second Covenant, *i. e.* the Covenant of Grace doth require true Faith; so where there is this true Faith, which is the righteousness this Covenant calls for on the Sinner's part; this Covenant doth as certainly justifie the sinner thereupon; *i. e.* give him a right to Pardon and Life, as the Covenant of works would have justified *Adam*, and given him a right to life, had he continued in the state of integrity. Though observe, That it is with regard had to the righteousness and satisfaction of Christ, that this Faith is accepted and accounted by God in the Covenant of Grace for a sinner's personal justifying righteousness, instead of that sinless perfect righteousness which the Covenant of Works injoined; And is not this wonderful Grace? I add, it is Faith in the sense of the Gospel giveth Sinners interest in Christ, and a right to all saving benefits he hath purchased and so merited; which right given by the Covenant of Grace is its justifying the Soul as God's moral Instrument. Though still I most firmly hold, that it is for the sake of Christ alone and his righteousness that the believing sinner hath this right; and that this his Faith, which is the gift of God, is accepted as a personal righteousness, instead of sinless perfect obedience.

I do not say by the same Law; *i. e.* the Law of innocency or perfect works; no, but by the Covenant of Grace which accepts of sincerity instead of strict legal perfection. I deny then with abhorrence, that Faith is any such thing, as a satisfactory and meritorious righteousness in whole or in part, such a righteousness being proper to our blessed Mediatour the Lord Jesus: But then I do not deny, but affirm that a true and living Faith is by God in the Gospel constituted, that righteousness which giveth sinners right both to Christ and all the blessings of the Covenant of Grace. And grant me but according to Scripture, *Rom.* 3. 21, 22. *Rom.* 4. 13. *Philipp.* 3 9. that Faith is a righteousness, and such a righteousness as the Gospel calls for, and that it giveth right according to the Gospel promise to Christ and his purchased benefits, and see then what ground there is to deny it the place of a justifying righteousness. I ask doth it give any interest in Christ, and right to the blessings he hath purchased? if not, then an Infidel must have as great an interest in Christ, and as much right to Pardon and Life as a believer. If you say, that Faith doth give interest in Christ and right to these blessings, then you say the same with me; *i. e.* that for the sake of Christ God by the Gospel hath constituted Faith to be our personal justifying righteousness, or that which gives us interest in Christ, and an actual right to the blessings purchased by, and promised through him, and this is the justification by Faith I intend, and all that I know of in and by the Gospel.

Justification by all is acknowledged to be a Law term, if so then, the matter of Justification is *jus secundum legem*, a right in Law, and this right in Law results immediately from a conformity to that Law, and the conformity to that Law is the righteousness which that Law requires: And the Legislator or Law-maker justifying a person, is his judging, asserting, or accounting by this his Law a person upon his conformity

mity thereunto, to have right to the priviledges contained in the premiant or rewarding part thereof.

If the matter ſtand thus then in the nature of Juſtification, as is clear, none can be juſtified by the Law of Innocency, or that Law which injoins ſinleſs perfect works, for we can have no right in or by that Law to Pardon and Life; and that becauſe that Law relates to Man conſidered in the ſtate of ſinleſs integrity, who as ſuch having no need of Pardon, it makes no proviſion for it; And, 2 We cannot have right in or by that Law to Life, ſeeing none of the fallen race of *Adam* can yield conformity thereunto, and ſo cannot have that righteouſneſs which anſwers this Law. And if ſo, as is plain, then God the Legiſlator or Author of this Law doth not, cannot judge, aſſert, or account that any have a right in or by this Law to Pardon and Life, and ſo doth not, nor cannot juſtifie us by it, and if not, doth not, nor cannot account a perfect legal righteouſneſs, ſuch as Chriſt's is, to be our perſonal juſtifying righteouſneſs, for if ſo, then we ſhould be perſonally righteous in the ſenſe of the Law of Innocency.

But are we? If it be ſaid, not in our ſelves, but in Chriſt we are, I anſwer, if not in our ſelves, then we are not, nor cannot be perſonally righteous, or righteous in our own perſons by a perfect legal righteouſneſs, and ſo according to your grant, the righteouſneſs of Chriſt is not nor cannot be our formal perſonal righteouſneſs, ſeeing that, that is a perfect legal righteouſneſs. If it be ſaid we are perſonally righteous in the ſenſe of the Law of Innocency in Chriſt; then we muſt be righteous in our ſelves, and this contradicts the former, that we are not thus righteous in our ſelves; for how can a Man be righteous in his perſon, but he muſt be righteous in himſelf? Find me who can, the perſon of a Man without the nature of a Man? and further, to ſay we are perfectly legally righteous in another, ſuppoſe by imputation, or in

God's account in our own Persons, is to say that God accounts us to be perfectly legally righteous in our selves; for so he must, if he account us thus righteous in our own Persons, and not to be perfectly legally righteous in our selves, because only so in another, and not in our selves, and does this become the infinitely wise God of Truth?

Now then if Justification be a Law act, or the act of God as Legislator by his Law, and it is not, nor cannot be the act of God by the Law of Innocency: then we must either have another Law, and such a righteousness as is a conformity to that Law, or else we must have no Justification. And look what Law it is, conformity to which gives us for the sake of Christ a right to Pardon and Life, that conformity must be our justifying righteousness, and God by this Law doth judge, assert, or account (which is all one with imputation) that we have a right for Christ's Merits sake to the priviledges above mentioned; what Law now can this be, but the Law of Grace the Gospel called the Law, of Faith; because it commands Faith, and threatens damnation in case of unbelief, and promises for Christ's sake Pardon and Life upon believing: *John* 3. 16. This Faith is a practical Faith, and so includes the whole of what the Gospel commands, and consequently repentance and sincere obedience to the precepts of the Moral Law, (*Isa.* 55. 3.) for I am far from thinking that a notional Faith is a justifying Faith; in fine, manifest it is, that God by his Law of Grace justifies us for the satisfaction and merits of Christ upon conformity hereunto, and this conformity is our personal righteousness, or that which gives us right by this Law to the benefits, respecting eternal Salvation which Christ hath purchased, and thus it must be, unless Persons will say and prove, that to justifie is not to have a right in Law; and then Justification must not be a Law act, if it be granted it is, then this right must be a righteousness, and the

righteousness

righteouſneſs of our perſons, as we through God's Grace in our own perſons do yield conformity to it.

But ſome may ſay, it muſt be a ſinleſs perfect righteouſneſs which muſt juſtifie us; but Faith is no ſuch righteouſneſs. This Objection ſpeaks great Ignorance in the Objectors; 1. Of the nature of the two Covenants, *i. e.* the Covenant of Works, and the Covenant of Grace; and, 2. Of the nature of Juſtification, or juſtifying righteouſneſs as it is *jus ſecundum legem*, a right in Law: But to the Objection I Anſwer, If you ſpeak of Juſtification by the Law of Works, I grant it muſt be ſuch a righteouſneſs; but what do you hope to be juſtified by that Law? if ſo, you muſt not be offended if I tell you in the words of the Apoſtle, *you are fallen from grace*, Galat. 5. 4. But if you ſpeak of Juſtification by the Goſpel, which is the Juſtification I plead for, and I hope ſhall ever ſtand by, then ſuch a righteouſneſs is not required, but faith is that righteouſneſs, as hath been proved; though ſtill this faith is neither accounted nor accepted for a juſtifying righteouſneſs, but for the ſake of a ſinleſs perfect righteouſneſs; that is to ſay, the righteouſneſs of Chriſt God-man Mediatour, *Rom.* 3. 24, 25, 26.

But it may be further ſaid, faith is our own righteouſneſs, and if we be juſtified by faith, we muſt be juſtified by our own righteouſneſs.

I Anſwer, that we are juſtified by faith relatively, or as it reſpects Chriſt as the Object, the Scripture is expreſs and full for it, *Rom.* 3. 30. *Gal.* 3. 8. *Rom.* 3. 28. *Rom.* 5. 1. *Galat.* 2. 16. *Acts* 13. 39. let any Man prove that in theſe Scriptures faith is not intended, but only its object. But further for Anſwer, if by our own righteouſneſs be meant ſuch a righteouſneſs, of which we are the Efficient Cauſes or Authors, or the purchaſing meritorious Cauſe; I deny that faith is our own righteouſneſs, but if by our own righteouſneſs be meant ſuch a righteouſneſs as is the gift of God,

and the fruit of Christ's Merits, and of which we as qualified Subjects are the performers, so I grant faith is our own righteousness, and though we are justified by it, yet we are justified freely by Grace. *Rom.* 4. 16. *Ephes.* 2. 8. But the Objection may be retorted, when it is said Christ's righteousness in its self, or in its own nature in our Justification is by God accounted our very formal personal righteousness; doth not God so far as he accounts it make it ours? if not, then we have no propriety at all in it, and if not, how can it then be our very formal personal justifying righteousness? if he do make it ours in this imputation, then it must be ours by gift, and what is ours by gift, must be our own. So that those who are for this strict imputation of Christ's righteousness, must hold also Justification by their own righteousness, or by a righteousness which by God is accounted their own.

But again it may be said, if we be justified by faith we must be justified by an inherent righteousness and we are not. I Answer, if God's imputing or accounting by his Law or Covenant of Grace, faith for righteousness, which is the form of Justification, be Justification by inherent righteousness, then God's imputing Christ's righteousness unto us for Justification, must be justifying us also by an inherent righteousness, for the form is the same in both; and if it be the form that makes the justifying righteousness inherent, then justifying righteousness must be inherent in the one as well as the other. But the form speaks that Justification is not by Faith absolutely inhering.

But if it be said further, that Christ is the subject of that righteousness, which is our formal personal justifying righteousness, but we are the subjects of Faith; I Answer, if the righteousness of Christ be our formal personal righteousness, then whatever Christ be, we must however be the subjects of this righteousness; and if so, it must be our inherent, as well as our imputed righteousness. Thus then for the making this good,

good, I proceed. To conſtitute Chriſt's ſatisfactory and meritorious righteouſneſs according to Scripture, we muſt ſuppoſe,

1. That he was ſinleſs, and perfectly Holy in his very Nature, *Luke* 1 35.

2. He muſt be ſinleſs, and perfectly Holy in the whole tract of his Life, 1 *Peter* 2. 22.

3. That he was perfectly Holy in his ſufferings, *Hebr.* 9. 14.

4. That his righteouſneſs might be a ſatisfactory and meritorious righteouſneſs, the conjunction of his Divine righteouſneſs was neceſſary, and this did reſult from the perſonal union of both natures, *John* 1. 14. I will grant then upon the matter, that this righteouſneſs, the whole of it is the ſatisfactory and meritorious righteouſneſs relating to my Perſon; *i. e.* that which ſatisfied offended Juſtice, removed the puniſhment due (mark my explication) for the violation of the Law of innocent Nature, and hath merited all good, and for which I and others have a right to, and intereſt in all ſaving good promiſed, upon true Repentance and unfeigned Faith, which Repentance and Faith, I and others have wrought in us (if we have it) for and upon the account of the merits of his righteouſneſs: But then that this righteouſneſs of Chriſt is the formal righteouſneſs of mine or anothers Perſon, here is my ſtick, for (to me) if this righteouſneſs of Chriſt (above deſcribed) be the ſole formal righteouſneſs of my Perſon, then it is only this that muſt conſtitute my Perſon righteous, and by which I am denominated righteous; and if ſo, it muſt be my inherent as well as my imputed righteouſneſs; for if it be the righteouſneſs of the Perſon, it muſt be the righteouſneſs of the Nature, and if it be the righteouſneſs of the Nature than it muſt be inherent, ſeeing it is that which makes the very Nature righteous, and from whence it is ſo accounted. And can any Man that is well in his Wits think, that Chriſt's perfectly Holy habits, acts, ſpotleſs

ſufferings

ſufferings all in conjunction with his righteouſneſs as God, is the righteouſneſs, and the ſole righteouſneſs of every individual Believer and ſo inherent? if ſo, then every individual Believer muſt either be the *proper* ſubject of this righteouſneſs, and ſo it muſt not be Chriſt's at all, or elſe the *common*, and ſo it muſt be attributed to Chriſt and them as a generical, or ſpecifical Nature, let what part will be taken it is groſs and irrational: therefore we muſt (until further light) ſtick to this, that if God do account the righteouſneſs of Chriſt to be the very righteouſneſs of our Perſons, he muſt alſo account it to be the righteouſneſs of our Nature; for to ſay that *Thomas* is perſonally righteous by ſuch a righteouſneſs, and yet not righteous by it in his Nature, is to ſay that *Thomas* is a Perſon without the ſpecifical and individual Nature of Man, than which nothing can be more abſurd, ſeeing that the Nature goes to the conſtituting of the Perſon. There may indeed (as in Chriſt) be the individual Nature without the perſonality; but there cannot be the Perſon without the Nature. So that if Perſons will have the righteouſneſs of Chriſt (above deſcribed) to be the only formal righteouſneſs of their Perſons, it muſt alſo be the righteouſneſs of their Natures, and ſo inherent. And thus that which is called ſanctifying Grace, is taken away as needleſs; for if Perſons be righteous in their very Natures ſubjectively by the righteouſneſs of Chriſt, which (it is evident) they muſt be, if it be the formal righteouſneſs of their Perſons, it cannot be avoided, but in God's account, and ſo really and indeed they muſt be ſinleſs and perfectly Holy, unleſs they imagin the righteouſneſs of Chriſt to be imperfect: ſo that I have cleared this, that ſuch as hold the righteouſneſs of Chriſt in their Juſtification, is made by God, or accounted by him to be the very formal righteouſneſs of their Perſons, muſt alſo hold it to be the righteouſnſs of their Nature, and ſo inherent, and as ſuch themſelves to be the ſubjects of it.

But

But to advance a little further upon this, thus then, agreeable to the righteouſneſs of the Nature, ſuch muſt be the acts which proceed from that Nature, ſo or after ſuch a ſort righteous: If therefore the righteouſneſs of Chriſt be the righteouſneſs of our Nature, which it muſt be if it be the formal righteouſneſs of our Perſons, (as hath been proved) then they muſt not only be ſinleſs, but ſatisfactory and meritorious acts, of which that righteouſneſs is the principle, which we in our own perſons exert and put forth; yea ſuch as do anſwer the infinite Juſtice of God, they being acts of which not only an Humane, but a Divine righteouſneſs in conjunction is the principle, for ſuch was Chriſt's righteouſneſs.

Now it is no ſmall matter of wonder that Men ſhould be charging me and others with holding merit, and ſetting up our ſelves, and making Saviours of our own Duties, all which we deny: while they themſelves muſt hold merit and ſatisfaction in the ſtricteſt ſenſe in their own perſons, they expreſly affirming, they have a righteouſneſs to be the formal righteouſneſs of their perſons, which hath this efficacy; and if this be not more groſs than ever any merit was that the Papiſts held, I will leave to any thinking unprejudiced Perſon to determine. One would think Men profeſſing the Knowledge of Chriſt above many, bearing the name of Chriſtians, above all about them, ſhould know and acknowledge the righteouſneſs of Chriſt (above deſcribed) to be eſſential, and ſo proper to him as Mediatour; and how or after what manner then this ſame righteouſneſs muſt be the perſonal righteouſneſs, and that only, of every particular Believer, I profeſs is ſtrange. But if it be ſaid, they affirm it to be the perſonal righteouſneſs of a Believer by God's Imputation. I Anſwer, God in this Imputation they ſpeak of, either communicates after ſome ſort the righteouſneſs of Chriſt, or he doth not, if he do, then it cannot be eſſential and proper to Chriſt;

if he do not after any ſort communicate it, then how can it be the formal righteouſneſs of any Man's Perſon? Can a Man's Perſon be righteous, with a righteouſneſs that is altogether incommunicable, except in its fruits and effects? Will God impute that ſame righteouſneſs to me, ſo as to account me to be only righteous formally in my Perſon by it, which he knows I neither have nor can have in whole, or in part it ſelf, it being eſſential and proper to his Son as Mediatour? Men that ſhall endeavour to perſwade me this is ſo, or that it may be ſo, muſt deprive me of the free exerciſe of my Reaſon firſt.

I have made it appear, that if Chriſt's righteouſneſs be the formal righteouſneſs of our Perſons, then it muſt be the righteouſneſs of our Nature; if any contradict it they muſt know, they have this to prove; *i. e.* that God in juſtifying *Peter*, or any other doth account them to be formally righteous by Chriſt's righteouſneſs as Perſons, but not as they are Men, and if ſo, then they muſt prove the Perſon is juſtified, but not the Man; or the Perſon is formally righteous with Chriſt's righteouſneſs, but not the Man: how this will be performed, if the proof of it be undertaken, I cannot tell.

But before I paſs this, I further urge, if Chriſt's righteouſneſs be the righteouſneſs of our Nature, which it muſt be if it be our formal perſonal righteouſneſs; then it muſt be a quality inhering, and if it be a quality inhering, then we are made the Subjects; and ſo we muſt have that which is proper unto, and inſeparable from ſuch a Subject; *i. e.* Chriſt, removed, and exiſting ſeperate from its own proper Subject, in this and the other Believer, which cannot be the Subjects thereof, no more than Chriſt's Body can be the Subject of the accidents of Bread and Wine in the Lord's Supper: Alas! alas, that Men ſhould be accounting the Popiſh Tranſubſtantiation ſuch a Monſter, and yet cannot nor will not ſee what they themſelves

ſelves are forming. And upon the matter, I would deſire it might be conſidered, whether there be any ſuch thing as a perſonal juſtifying righteouſneſs, the matter of which is not inherent.

But it may be further objected, if Faith be our formal perſonal juſtifying righteouſneſs, is not the difference betwixt Juſtification and Sanctification hereby taken away, and ſo theſe two great priviledges which in Scripture are ſpoken of as really diſtinct confounded, and jumbled into one?

By what hath been ſaid above, the Objectors if they will but conſider, are ſtrangely intanged in the briers of this Objection themſelves; aſſerting Chriſt's righteouſneſs to be their formal perſonal righteouſneſs, and ſo the righteouſneſs of their Natures, and ſo make the ſanctifying Grace of the Spirit of no uſe. But however for Anſwer to the Objection, I ſhall (I hope) make it appear, that although I affirm that Faith is our perſonal juſtifying Goſpel Righteouſneſs, and alſo own it to be a ſanctifying Grace; that Juſtification and Sanctification are yet diſtinct, and by this Doctrine not confounded, but ſtill keep the difference aſſigned unto them by God in his Word.

Faith then as ſanctifying is that which purifies the Heart, *Acts* 15. 9. it is a renewing by the Spirit of the moral Image of God, conſiſting in Knowledge, Righteouſneſs and Holineſs; *Coloſſ.* 3. 10. *Epheſ.* 4. 24. ſo that the Soul which was only carnally diſpoſed and inclined before, is having Spiritual Illumination, diſpoſed and inclined principally to embrace Spiritual Objects; and here we conſider Faith abſolutely as a change of the Nature. Faith as juſtifying gives a right to Chriſt, and for his Merits ſake to Pardon and Life, by virtue of God's gracious appointment in his Covenant of Grace, in his Imputation of it to give this right; and here I conſider Faith relatively as a change of the ſtate; *i. e.* the Sinner that before was a Child of Wrath, and an Heir of Hell, upon a ſincere Faith

hath

hath that relation changed, and is accounted by God for Christ's Righteousness his Child by Adoption, and an Heir of Heaven and Eternal Life, *John* 1. 12. *Galat.* 3. 26. Faith as sanctifying relates to Christ, as Physitian healing by his Spirit of Grace the sinful distempered Soul: Faith as justifying relates to Christ as Rector and Judge, who by his Law of Grace hereupon doth declare that Soul who was as a Criminal, was condemned in Law before, now to be pardoned, and to have right to everlasting Life. There is as much difference betwixt Faith as it Sanctifies, and as it Justifies, as betwixt an healing Medicine, and a Title and Right in Law to Pardon and an Inheritance: So that as the same Person may have divers Offices, and may be distinguished according to his Offices; so is the same Faith distinguished as sanctifying and justifying: The same Man may be both a Physitian, and a Judge; Now will any Man that is right in his Head say, that the administring of Physick, and the dispensing and executing of Law are both one, because both performed by the same Person? Those who accuse me and others of confounding Justification and Sanctification, when we say that Faith is our personal justifying Righteousness, according to God's gracious Constitution or Law, they themselves say, that Faith doth not only Sanctifie, but that it is the Instrument of Justification. Now give me leave upon the Point to ask these Men, whether they themselves do not make a difference betwixt Faith as it Sanctifies, and as it is an Instrument of Justification? if they say, yea they do; do not they then themselves according to their own notion, distinguish of the same Faith as sanctifying and as justifying in their Sense; and seeing they will not call this a confounding of Justification and Sanctification, What reason have they to call our Notion so? when we consider Faith as absolute in Sanctification, and relative in Justification, as hath been cleared.

If

If this be ſo, then it may be ſaid, Sanctification muſt be before Juſtification; I Anſwer, They that make the Objection, ſay this as much as we, in caſe they will have Faith to be the Inſtrument of Juſtification; for ſurely Faith muſt be had before it can be an Inſtrument, unleſs they can prove a Man may uſe Hands that hath none. But however, ſince this is caſt in our way, we ſhall a little eſſay to clear it. If we take Sanctification then for the very firſt Seeds of Grace, which in their own Nature have a virtue to diſpoſe and incline the Soul to a thankful acceptance of Chriſt; ſo that the real conſent of the Will is gained, thus Sanctification is before Juſtification: But if we take it for a more fixed and rooted habit of Grace, ſo it is after Juſtification. The Heart muſt be firſt diſpoſed and inclined to open to Chriſt, that ſo he may have it for his habitation before it will actually open. Hence ſo ſoon as ever the Soul upon this diſpoſition doth give its conſent to accept of the Lord Jeſus to be its only Propitiation, Head and Teacher; the Sinner hath intereſt in him, and by virtue of the Goſpel promiſe hath an actual right unto the bleſſed benefits of Pardon and Life purchaſed by him. 'Tis ſaid of *Lydia*, the Lord opened her Heart, and ſo, *Revel.* 3. 20. But it may be ſaid, are not the firſt Seeds of Grace ſaving? I Anſwer, The Seeds of Grace conſidered as ſuch, they have an healing or ſaving virtue in their own Nature; but they are not actually healing or ſaving to me, until they prevail againſt the corrupt ſinful diſpoſition and inclination of my Will. I know in what Soul ſo ever God Sows the Seeds of true Grace, thoſe Seeds ſhall prove healing and ſaving through Chriſt; they ſhall prevail againſt the ſinful corrupt diſpoſition of the Will, 1 *Peter* 1. 23. but they are not thus healing and ſaving to any Soul until they do ſo: Such a Medicine appointed for the recovering of Health, it hath an healing quality, but though it be taken, 'tis not actually healing to the Sick,

Sick, until it prevail against the Distemper, and it is so with Grace. And thus it may be known in what Sense Sanctification is before Justification.

Touching the gift of the first Grace, know there is much good purchased by Christ, and given without respect to any condition on Man's part, and thus the gift of the first Grace, God ordinarily by his Word and Spirit, concurring doth convince, humble, and incline the Sinner to accept of Christ in all his Offices; *i. e.* to be Propitiation, Head and Teacher; and when the consent is gained, then hath the Soul an actual interest in, and right unto the Lord Jesus to be his Propitiation, *&c.* to the sanctifying Spirit, to Reconciliation, Adoption, and Glorification. The former work was to prevail with the Soul for its consent, but when prevailed with, then hath it an actual interest in and right unto Christ, and the saving blessings of the Covenant promised upon consent. A Man that Courts a Woman for her Consent to be his Wife, untill this be given by her, and she actually give up her self unto him to be his Wife; she hath no interest in him as her Husband, nor interest in nor right unto any of his Goods as one in that relation, and thus it is in the Case before us. *If any Man,* saith Christ, *hear my voice, and open the door, I will come in to him, and sup with him, and he with me,* Revel. 3. 20.

SECT.

SECT. II.

How the Imputation of Christ's Righteousness is to be held, and how not.

AFter these things cleared, I proceed to tell the World how I do, and how I do not hold the Imputation of Christ's Righteousness. I do not deny, but affirm God's Imputation of Christ's Righteousness in these following Senses.

1. God so far imputes it, as that he accounts it was for our Redemption and Salvation. *Rom.* 3. 24, 25.

2. God so far imputes it, as that he accounts it to be the sole or only Merit and Purchase of the New Covenant, and the benefits thereof, *Heb.* 7. 19. 2 *Tim.* 1. 10.

3. God so far imputes it, as that he accounts it to Merit the Blessed Spirit for us, to work Grace in our Hearts. *John* 1. 16. *Ephes.* 1. 3.

4. God so far imputes it, as that he accounts it is for this that all the Grace and Duties of his People are accepted, *Ephes.* 1. 6.

5. God so far imputes it, as that he accounts it is for this he pardons us, and receives us into his favour, and justifies us by his Covenant of Grace upon believing, and so accepts our Faith for Righteousness; it is not without Christ, but for him; *Acts* 13. 38, 39. *Colos.* 1. 21, 22, 23.

6. I do believe that what Christ did and suffered, he did and suffered for us in the Person of a Mediatour; and God doth account what he did and suffered as Mediatour, doth and shall avail as much for the obtaining of Pardon and Life for us upon Faith, as though we had been able to have done and suffered the same in our own Persons. 1 *Peter* 3. 18. *Heb.* 9. 15. 1 *Tim.* 2. 5, 6. *Rom.* 4. 23, 24, 25. *John* 3. 16.

Now I deſire to know in what any Chriſtian in his Practice can make further uſe of the Lord Jeſus, than in thoſe particulars foremention'd; and if he cannot make any uſe of Chriſt by Faith, but what may be reduced to ſome of thoſe particulars; Can it be thought that God doth make over Chriſt unto him after ſome ſort wherein he ſhall be of no uſe? If not, then I deſire to know what needs any further, or any Imputation of Chriſt's Righteouſneſs of another ſort than hath been expreſſed? I deſire it may be taken notice of, that whereas I have been accuſed by ſome as an Adverſary to all Imputation of Chriſt's Righteouſneſs, they have miſrepreſented me, and ſo have wronged me. And I challenge any Man to ſhew in this Profeſſion wherein I have detracted from the Grace of God, or Merits of Chriſt.

But now having ſhewn in what Senſe I hold the Imputation of Chriſt's Righteouſneſs, I muſt plainly tell the World, that God doth not ſo impute the Righteouſneſs of Chriſt unto us, as that he accounts it in it ſelf to be our very formal Perſonal Righteouſneſs, reckoning that what Chriſt did and ſuffered as our Mediatour, we did and ſuffered in our own Perſons; *i. e.* obeyed in him, and ſuffered in him in the Senſe of the violated Law of Innocency. This is that I profeſs I dare not believe, and the reaſon is the many groſs, and to be dreaded conſequences with which ſuch a Doctrine as this is loaded.

1. It chargeth God with an untruth, for God judgeth of things as they are, and not as they are not; if we then affirm that God accounts that what Chriſt did and ſuffered for us, we did and ſuffered in our own Perſons, in the Senſe of his violated Law, (which he muſt do, if he account the very Righteouſneſs of Chriſt to be ours in it ſelf) then he muſt account us to have done and ſuffered that in our own Perſons, which he knows we neither did nor ſuffered, and if ſo, then let it be conſidered what muſt follow.

2. If

2. If Chriſt's Righteouſneſs be imputed in it ſelf, then the Law of perfect ſinleſs Works muſt juſtifie us; for if God in our Juſtification do account the Righteouſneſs of Chriſt in it ſelf to be our formal perſonal juſtifying Righteouſneſs, then he muſt account us to be ſuch as have a ſinleſs perfect habitual and active Righteouſneſs: for ſuch was the Righteouſneſs of Chriſt, and if God do account us to have ſuch a righteouſneſs as this in our own Perſons, then it muſt follow that the Law of Innocency muſt juſtifie us as well as it did Chriſt; for what ſhould hinder if we have the very ſame righteouſneſs which is Chriſts to be our formal perſonal righteouſneſs? and have it we muſt, if God do impute it unto us in it ſelf, and account it in that Imputation to be ſuch a righteouſneſs as formal and perſonal. And from hence we muſt implicitly hold that God in our Juſtification doth account us to be as righteous as Chriſt, which ſome have had the Confidence to affirm, and all from this Doctrine; for I hope People are not to learn that Chriſt's righteouſneſs habitual and active was a perfect conformity to the Law of Innocency, and if we be ſuch in the Senſe of that, it accounting that what Chriſt was and did, we were and did in him, in point of conformity, then in this very account it juſtifies us.

3. God muſt account us ſuch as are habitually and actively ſinleſs and Holy, ſuch as have neither Sin in our Nature and Life, for Chriſt was ſuch, and if we have the very ſame righteouſneſs perſonally which he had (which we muſt have if God account us, as they ſay, to have it) then how can we chuſe but be ſuch as have neither Sin in Nature nor Life.

4. That follows which hath been aſſerted, and is yet aſſerted by ſome, God neither ſeeth nor can ſee Sin in his People; and indeed how ſhould it be, if he account them habitually, and actively ſinleſs and Holy, for where it is thus, there can be no Sin in their Natures, and if ſo, then no Sin of Omiſſion or Com-

miſſion in the Life, and if no Sin neither in Nature nor Life, how ſhould God ſee any?

5. If we be ſuch as God accounts in our Juſtification to be both habitually and actively Holy and ſinleſs, then we need no Pardon, for there needs no Pardon where there is no Sin nor Fault, and if we who are juſtified have no Sin to Pardon, then there needs no Confeſſion of Sin, nor Repentance, nor Faith in Chriſt for Pardon, and ſo no Goſpel Obedience; ſeeing we have the ſame legal Righteouſneſs (as they ſay) in God's account which Chriſt had, and ſo we muſt be juſtified by the Law of Works as he was; and thus the Goſpel and Covenant of Grace which offers Pardon to Sinners upon Confeſſion, Repentance, and Faith, becomes a meer nothing, and the whole frame of Chriſtianity is taken down. Well, but they may ſay we are not inherently righteous by Chriſt's Righteouſneſs; I Anſwer, if they be perſonally righteous with Chriſt's righteouſneſs, they muſt be inherently righteous with the ſame, as I have before manifeſted.

6. If God impute the righteouſneſs of Chriſt unto us in it ſelf, and ſo in the Senſe of the violated Law of Innocency reckon us to have done what Chriſt did, and to have ſuffered what Chriſt ſuffered in our own Perſons, then he muſt reckon us ſuch as have performed the very acts of Mediation and Redemption; for wherein did Chriſt's Mediation and Redemption conſiſt, but in his Obedience and Sufferings (I ſpeak of this his work upon Earth) which conſtituted his Active and Paſſive Righteouſneſs: And if ſo be that God in juſtifying of us do account us to have the very ſame righteouſneſs which Chriſt had for our formal perſonal righteouſneſs, then he muſt account us to have that which is and was a mediating and redeeming righteouſneſs, and ſo to have that of our own by his gift, as our very perſonal righteouſneſs whereby we may be Mediatours and Redeemers for our ſelves and others.

7. If

7. If God impute the righteouſneſs of Chriſt in it ſelf, and account it our formal perſonal righteouſneſs, then it is only the righteouſneſs of Chriſt he imputes as Man: or the righteouſneſs of Chriſt as God-man. If the former, then they muſt hold that the righteouſneſs of Chriſt as Man only is efficacious, and he needed not be God; if the righteouſneſs of Chriſt as God-man, then God muſt account them ſuch as have a Divine righteouſneſs as well as an Humane to be their formal perſonal righteouſneſs, and if ſo, then that opinion hereby is eſtabliſhed of being Godded with God, and Chriſted with Chriſt, and what I dread to ſay, they muſt implicitly affirm themſelves to be partakers of the very Eſſence of God, and ſo God's Eſſence muſt be divided into ſo many parts as there are juſtified Believers, and theſe Believers muſt be made partakers of the incommunicable Attributes of God.

Now upon the matter, to hint it again; when I ſay that Faith is our Goſpel Righteouſneſs, and that God by the Goſpel doth account it our perſonal juſtifying Righteouſneſs, it is manifeſt from what I have already ſaid, I do not intend only the *τὸ credere*, or the very act of Faith without relation to its Object Chriſt and his righteouſneſs; though ſome for all I have ſaid have been bold to affirm I do; for that would be no true Faith at all, and far then from juſtifying, for Faith juſtifies as it unites unto, and gives the Soul intereſt in Chriſt, and this it doth as it is the Souls free conſent to take Chriſt (as it is to be ſaid) in all his Offices, upon which the Soul hath an actual right unto him, and the benefits of the Covenant purchaſed by him, and this is plain Goſpel Juſtification; as for inſtance, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*, Acts 16. 31. When therefore any Soul believes this his Faith is his Obedience and Conformity unto the Goſpel command, and ſo his Goſpel Righteouſneſs, and as ſuch his actual right through and for Chriſt, to the Salvation promiſed. Would the Jaylor have had

a right unto the promiſed Salvation had he not believed, I mean an actual right, muſt it not be ſaid no? Upon his Faith then he had a right, and this his Faith was his obedience to the Goſpel command; therefore it was his obedience to the command which was his Goſpel Righteouſneſs, and ſo his right by Chriſt (according to God's own fixed Law of Grace) unto Salvation. Hath any Man an actual right to Heaven but a Believer? if he have, let it be proved from Scripture; if none have but ſuch an one, then the Believer only (I ſpeak of the Adult) hath the actual right, and is it not plain then, 'tis his Faith that gives him this right. To illuſtrate this, ſuch a Man makes a Purchaſe of an Inheritance: After Purchaſe, bequeaths it by Teſtament or Will, to this or the other Perſon, upon the performance of ſuch or ſuch conditions ſpecified in the Teſtament or Will; if the conditions be performed according to the Teſtament of the Donor, then he hath an actual right in Law unto the Inheritance, if not, he hath no right of claim: if he perform the conditions, the Law will vindicate his right, and the Judge by Law, if he do Juſtice, if he do not perform the conditions, the Law cannot nor will not give him a right to the Inheritance, nor the Judge by Law; 'tis juſt thus in the matter before us, and the application is eaſie.

SECT.

SECT. III.

Scripture to prove the Imputation of Faith, and an Anſwer to ſuch Texts as are alledged for Imputation of Chriſt's Righteouſneſs.

IF I ſhould paſs on further to prove from Scripture that not Chriſt's Righteouſneſs in it ſelf, but Faith as it accepts of Chriſt, as offered in the Goſpel, is now a Sinners formal juſtifying Righteouſneſs before God, I ſhould have a large Field, and might multiply expreſs Scripture Texts for the Imputation of ſuch a Faith, but not one expreſs Text in all the Bible can be found for the Imputation of Chriſt's Righteouſneſs in it ſelf, nay nor implicit. Let us conſider a few Texts among many, *Rom.* 4. 3. Abraham *believed God, and it was accounted unto him for righteouſneſs.* What was accounted unto him for Righteouſneſs? Well, ſay they, not Faith, but its Object; *i. e.* the Righteouſneſs of Chriſt. But pray where have we any ſuch word in the Text? and beſides here is the object of his faith expreſs, and that is God, *Abraham* believed God, now if they will have not Faith but its Object to be counted for Righteouſneſs, then the words muſt be read thus, *Abraham* believed God, and God was counted unto him for Righteouſneſs, and if they will have Chriſt's Righteounſeſs brought in here, then we muſt read the words thus, *Abraham* believed God, and God was counted unto him Chriſt's Righteouſneſs for Righteouſneſs. I would deſire them to tell us what Senſe they can make of either reading? So Verſe 5th. *But to him that worketh not but believeth in him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs.* And Verſe 9th, *For we ſay that Faith was reckoned to* Abraham *for Righteouſneſs.* The Scripture ſaith expreſly, *Faith was counted, and Faith was reckoned for Righteouſneſs*; they

ſay nay, but by Faith is meant Chriſt's Righteouſneſs; now let any Man judge whether we are to believe the Scripture or them. Though let it ever be marked when I according to Scripture ſay Faith is counted, imputed, or reckoned for Righteouſneſs. I do not (as I have ſaid) exclude the object Chriſt, or God in Chriſt, but ſay it is not Chriſt's Righteouſneſs in it ſelf that is accounted by God to be my formal perſonal Righteouſneſs, but that Faith which doth accept of the Lord Jeſus as offered in the Goſpel, this Faith gives me intereſt in him, and right to Pardon and Life, and as ſuch is my juſtifying righteouſneſs in the Senſe of the Goſpel, and that becauſe God by the Goſpel doth declare unto me, and aſſure me, that if I thus believe in Chriſt, I ſhall both be pardoned and everlaſtingly ſaved. I muſt ſtill urge that Text, *John* 3. 16. *For God ſo loved the World, that he gave his only begotten Son; that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life*, and let it I pray be well conſidered, for what can God's declaring and aſſuring by the Goſpel be, that I ſhall have theſe great benefits upon ſuch a Faith, but his juſtifying me thereupon, or his accounting by this his expreſs word my right to theſe bleſſings upon ſuch a believing.

But it will be ſaid, do you not bring Faith into the very matter of Juſtification?

I Anſwer, I ſhall diſtinguiſh of matter of right,

1. There is the meriting *purchaſing* matter of right, and this is ſolely or only Chriſt's Righteouſneſs.

2. There is the *qualifying* matter of right, and this is Evangelical Obedience included in Faith, ſeeing that without Faith it is impoſſible to pleaſe God, now if Perſons judge, when I ſay Evangelical obedience is the matter of right, that I intend the purchaſing meriting matter of right, here they miſtake me. But if they judge when I affirm Evangelical Obedience to be the matter of right, that I only intend the qualifying matter, in this they hit right. As thus now, Perſons will

will grant me there are ſuch gracious benefits as theſe; *i. e.* Pardon, Reconciliation, Adoption, Acceptation of the ſervices of a real Chriſtian, *&c.* The purchaſing and meriting Righteouſneſs then of all theſe benefits is only the righteouſneſs of Chriſt. But now conſider me or any other Perſon as an Impenitent Infidel; the Queſtion will be whether as ſuch an one, I have an actual perſonal right unto, or intereſt in theſe bleſſings? I think it will not be ſaid, as ſuch an one I have, for then I ſhould be in a ſaving ſtate, while in a ſtate of Impenitency and Infidelity, which is manifeſtly repugnant to the Scripture. If not, then I muſt be a Perſon or Subject qualified with ſomething, that according to God's appointment muſt give me intereſt in and right unto, I mean an actual right unto theſe benefits which I had not while an Impenitent Infidel: And what muſt this be? not the Righteouſneſs of Chriſt, for that cannot be a qualification in me; and if not, then Faith and Repentance, by which of an impenitent Infidel, I come to be a penitent Believer. And this I would have obſerved, that thoſe which are againſt my notion; yet if they be true practical Chriſtians, their practice muſt and doth agree with my notion. To inſtance in one thing, I offer up Prayer and Supplication to God, they do the ſame, I know my Prayers will not be accepted in themſelves without a Mediatour, they know the ſame, I ſay here, I muſt have right to Chriſt as my Mediatour, by accepting of him and truſting unto him as ſuch, and pleading the promiſes of grace in his Name, they ſay the ſame. I ſay further, I may hope for acceptation of my Prayers for his meritorious interceſſion, if I have the qualification requiſite, and that is Faith. Whatſoever, ſaith Chriſt, you ſhall ask in my name, believing ye ſhall receive; ſo that this Faith is not the merit of my acceptation, but the gracious qualification of my Perſon, without which I cannot have an intereſt in, or right unto (in this particular) Chriſt's interceſſion, ſeeing

ſeeing that is offered up with the Prayers of Saints, and theſe moſt certainly muſt be Believers. Now are not they of the ſame mind? ſee then if their practice do not agree with my notion more than their own. And it look's odd on't, that Men ſhould contend againſt that which muſt be found in their own Practice if they be true Believers.

Having proceeded thus far, my next undertaking ſhall be to examine a little their gloſs upon ſome of the main Texts they bring for the proof of this their rigid Imputation of Chriſt's Righteouſneſs.

1. One is *Pſalm* 37. 1. *Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered.* Here is the Pardon of Sin expreſs, but not a word of the Imputation of Chriſt's Righteouſneſs in it ſelf; it is ſaid indeed *whoſe ſin is covered.* But what can the meaning be, but that God for the ſake of Chriſt's Merits and Satisfaction ſo pardons Sin to a Penitent Believer, as that it ſhall never be brought in againſt him, or laid to his charge in judgment to his condemnation and everlaſting ſhame, and thus it is ſaid to be *covered*, and thus covered for Chriſt's Righteouſneſs.

But ſeeing that Chriſt's Righteouſneſs is the cover, How is it ſo in their Senſe? well, they ſay, as a Garment or Robe; if it cover then as a Garment or Robe, Will they ſay that properly, or that it is really, and in it ſelf a Garment or Robe; *i. e.* Phyſically ſo? ſurely no, for this would be groſs, to conceive it to be a Coat or Gown, *&c.* if not properly a Garment or Robe, then improperly they muſt ſay it is ſo, and ſo comparatively in reſpect of it's uſe. A Robe or Garment then it may have theſe uſes, to cover our nakedneſs, to defend from cold and ſtorms, to keep our bodies warm, and to adorn: We will grant then that Chriſt's Righteouſneſs may be compared to a Robe or Garment in regard of theſe uſes, conſidered as ſatisfactory and meritorious. It is for this that a true penitent Believer having his Sins pardoned, ſhall be delivered

delivered from everlaſting ſhame; it is for this he ſhall be ſecured from the ſtorm of God's eternal wrath and diſpleaſure; it is for this he is adorned and beautified with the Graces and Gifts of the moſt Holy Spirit; it is for this that he hath all the Heart quickning influences of the bleſſed Spirit. But then if I be a Believer, that I have it in it ſelf, and that it is of all theſe uſes to me, as it is accounted by God to be my formal perſonal Righteouſneſs, this I muſt deny; for if ſo, it muſt not be the Righteouſneſs which is Chriſts, and proper to him as Mediatour, for which a Believer ſhall be delivered from everlaſting ſhame, and ſecured from God's wrath, but the Righteouſneſs of Chriſt as it is a Chriſtian's formal perſonal Righteouſneſs, and ſo as a quality in himſelf; and it muſt not be the Graces of the Spirit, and ſo not God's moral Image wherewith the Soul of a true Chriſtian is adorned, nor the Holy Spirits influences whereby it is quickned; but only the Righteouſneſs of Chriſt imputed in it ſelf, and ſo accounted to be his formal perſonal Righteouſneſs: And if it be thus, then the Righteouſneſs of Chriſt as Mediatour, and the quickning and ſanctifying operations of the Holy Spirit muſt be needleſs. For whatever is a Believer's formal perſonal Righteouſneſs, it muſt not only be imputed unto him, but be a quality in him, as I have cleared above, that whatever is the formal Righteouſneſs of the Perſon, muſt be the Righteouſneſs of the Nature; if therefore the Righteouſneſs of Chriſt (as they ſay) be the formal Righteouſneſs of the Perſon, then that Perſon who is formally righteous by it, muſt be perfectly righteous, ſeeing Chriſt's Righteouſneſs in it ſelf, which they ſay, they have to be their perſonal Righteouſneſs is ſuch: And if ſo, what need of the Righteouſneſs of a Mediatour, or the graces and influences of the Holy Spirit for a Chriſtian, he being perfectly righteous in his very Nature with Chriſt's Righteouſneſs?

Righteouſneſs? Now they will ſay this they will not own, and if not, then why do they own and ſtick by ſuch a Doctrine, which hath ſuch natural and unavoidable conſequences as theſe?

I would gladly have theſe Perſons conſider, whether they dare truſt to this Righteouſneſs of Chriſt for their Juſtification and Acceptation, as it is their formal perſonal Righteouſneſs without any further regard had to Chriſt as Mediatour without them: if ſo, then what need of Chriſt's Mediation without them? if not, then they muſt have Chriſt's Mediation without them for the acceptation of Chriſt's Righteouſneſs upon them, and doth Chriſt's own Righteouſneſs ſtand in need of Chriſt's Mediation for its Acceptation? I know not how they can come off here, without either denying that a Perſon conſidered as juſtified needs Chriſt's Mediation, or accounting the Righteouſneſs of Chriſt upon them in the Senſe of the Law of Innocency to be imperfect. Take the former, and they exclude Chriſt from being a Mediatour for a juſtified Perſon as ſuch: take the latter, and they deſtroy their own Aſſertion, that there is no Juſtification but by a perfect legal Righteouſneſs, but I ſhall leave them in their own ſnare, and paſs on, and I am like, for they will not ſuffer me or any Man to help them.

2. Another Text alledged to prove that Chriſt's Righteouſneſs is imputed to Believers in it ſelf, and ſo is their formal perſonal Righteouſneſs, and ſo accounted by God, is *Jer.* 23. 6. *And this is his Name, whereby he ſhall be called, The Lord our Righteouſneſs.* That Chriſt is the Lord our Righteouſneſs I grant, but where is it ſaid in this Scripture, that his Righteouſneſs is accounted ours, as to be the formal Righteouſneſs of our Perſons? And if it be ſaid, Although it be not expreſſed, yet it is intended, I Anſwer, it cannot be, for Chriſt's Righteouſneſs being a ſatisfactory and meritorious Righteouſneſs, it muſt be proper to him as Mediatour, and what is proper to him as Mediatour

diatour cannot be in it ſelf the formal perſonal Righteouſneſs of another, nor ſo accounted by God; for God doth not look upon any Believer to have a ſatisfactory and meritorious Righteouſneſs (which he muſt have if he have the Righteouſneſs of Chriſt to be his perſonal Righteouſneſs) for his perſonal formal Righteouſneſs: But God doth account every true Believer to have that Righteouſneſs, or to be ſo perſonally Righteous by the Righteouſneſs of Faith, as that he hath right by virtue of the promiſe of grace to thoſe bleſſed and glorious benefits purchaſed by Chriſt, by whoſe ſatisfactory and meritorious Righteouſneſs this his Faith is accepted for Righteouſneſs, upon which Chriſt is the Lord of this Righteouſneſs, this Goſpel Righteouſneſs, as the Purchaſer, Lord-Treaſurer and diſpenſer of all Grace, and may well then be called the Lord our Righteouſneſs: but then it doth not follow that the Righteouſneſs of Chriſt which is proper to him as Mediatour (and ſo for us) is ours in it ſelf, and our very formal perſonal Righteouſneſs.

3. Another Text is in *Iſa.* 45. 24. *Surely ſhall one ſay in the Lord have I righteouſneſs and ſtrength.* We may from this Scripture groundedly conclude, that a ſatisfactory and meritorious Righteouſneſs is to be found only in Chriſt, and that this is ſufficient to ſatisfie offended Juſtice, and merit all good for us: but what is this to prove that God accounts this his righteouſneſs to be our perſonal formal Righteouſneſs: The Text ſaith no ſuch thing: and if it mean Chriſt's Righteouſneſs as Mediatour, the Text ſaith expreſly it is in him, and the Believer doth acknowledge it ſo to be, and therefore not in himſelf, which yet it muſt be if it be the Righteouſneſs of his Perſon, as hath been already ſhewn.

4. A fourth Text is in *Iſa.* 61. 10. *I will greatly rejoyce in the Lord, my Soul ſhall be joyful in my God: for he hath clothed me with the Garments of Salvation, he hath covered me with the Robe of Righteouſneſs, as a Bride-*

groom

groom decketh himſelf with Ornaments, and as a Bride adorneth her ſelf with her Jewels. That this Text cannot be meant of a Believer's being clothed with Chriſt's Righteouſneſs, as a Robe in a proper Senſe hath been made manifeſt, and if it be ſo improperly; *i. e.* a Robe, then only in a comparative Senſe as to its uſe, and that it may fitly be compared unto a Garment or Robe, as to its uſe as ſatisfactory and meritorious, with reſpect unto a Believer; I grant, but that it hath the uſe of a Garment, ſo as to be any Perſon's formal Righteouſneſs; this I deny, and that upon the Reaſons above given, which Reaſons are ſufficient to manifeſt that whatever Text of Scripture be brought for proof that Chriſt's Righteouſneſs is a Robe in their Senſe is miſtaken by them.

And whereas they alledge among the reſt, that in *Revel.* 19. 8. ſpeaking of the Church, *And to her was granted, that ſhe ſhould be arrayed in fine linnen, clean and white: for the fine linnen is the righteouſneſs of Saints.* 'Tis not ſaid this fine linnen is the Righteouſneſs of Chriſt, though the Righteouſneſs of Chriſt (we acknowledge) did purchaſe and merit it: But the Righteouſneſs of the Saints; *i. e.* the purity and holineſs of the Saints, and that it is ſo, let the Pſalmiſt determine, *Pſalm* 45. 13, 14. *The King's daughter is all glorious within; her cloathing is of wrought gold. She ſhall be brought unto the King in raiment of Needle-work: the Virgins, her companions that follow her, ſhall be brought unto thee:* And ſo the Apoſtle *Paul*, Epheſ. 5. 25, 26, 27. *Husbands, love your Wives, even as Chriſt alſo loved the Church, and gave himſelf for it: That he might ſanctifie and cleanſe it with the waſhing of water, by the word: That he might preſent it to himſelf, a glorious Church not having ſpot or wrinkle, or any ſuch thing.*

5. A Fifth Text is in *Rom.* 3. 22. *Even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe: for there is no difference.* This Righteouſneſs of God, ſay they, is the Righteouſneſs

ouſneſs of Chriſt imputed and accounted to be a Believer's formal perſonal Righteouſneſs; but that by the Righteouſneſs of God in this Scripture, and others cannot be meant the Righteouſneſs of Chriſt is manifeſt.

1. Becauſe this righteouſneſs which is called *the righteouſneſs of God* is oppoſed unto the *righteouſneſs of the Law*, and is ſaid, *ver.* 21. to be *without the Law*: But the righteouſneſs of Chriſt is not oppoſed to the righteouſneſs of the Law, he being conformed unto the Law both in habit and act.

2. By the righteouſneſs of God cannot be meant God's righteouſneſs it ſelf, I hope they will grant, and if not, then from it they cannot gather that the righteouſneſs of Chriſt in it ſelf is imputed, ſeeing it is a divine as well as an humane righteouſneſs: unleſs they will ſay it is the humane righteouſneſs of Chriſt only which is imputed in it ſelf, and if ſo it could nothing avail them, for though it be true the humane righteouſneſs of Chriſt would have availed himſelf, as the Law of Innocency juſtified him thereupon as a righteous Man. Yet it would have availed us nothing at all without the conjunction of his divine righteouſneſs, ſeeing without this it would not have been for others ſatisfactory and meritorious: therefore I conclude, that Faith in Jeſus Chriſt is the righteouſneſs which is here called the righteouſneſs of God, and that becauſe God by the Goſpel hath conſtituted and appointed this to be that which he will accept inſtead of legal perfect righteouſneſs, and for the ſake of Chriſt's ſatisfactory and meritorious righteouſneſs will juſtifie us by his Law of Grace, and thereby give right to Pardon and Life. What hath been ſaid to this Text, may be ſufficient to give light to underſtand the meaning of that Text ſo much urged, *Phil.* 3. 9. *And be found in him, not having mine own righteouſneſs, which is of the Law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.* And ſo *Rom.* 1. 17.

1. 17. *For therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.* Rom. 10. 3. *For they being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.* 2 Cor. 5. 21. *For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.*

6. The ſixth Text is, *Rom.* 4. 6. *Even as* David *alſo deſcribeth the bleſſedneſs of the Man unto whom God imputeth righteouſneſs without works.* This righteouſneſs ſay they, which God in this Text is ſaid to impute, can be no other but the righteouſneſs of Chriſt. There hath been enough ſaid to ſhew it cannot be righteouſneſs of Chriſt in it ſelf which is imputed. I would gladly have Men to conſider, what the Apoſtle in this his diſpute undertakes to prove; can any thing be more clear than that it is Juſtification by Faith, in oppoſition unto the works of the Law, both of Innocency and *Moſes*. But here is the grand miſtake of theſe Men, when the Apoſtle is only excluding works with relation to the Law of Innocency, or the Law of *Moſes* from Juſtification; they underſtand him univerſally, as excluding alſo Goſpel works, ſuch as Faith, *&c.* which yet nothing can be more expreſs and plain the Apoſtle is pleading for Juſtification by; Verſe 9. *For we ſay that faith was reckoned to* Abraham *for righteouſneſs.* And this Apoſtle at the fifth *ver.* of this Chapter affirms, that *faith is accounted for righteouſneſs.* And if ſo, which is expreſs, then faith muſt be the righteouſneſs of which the fifth Verſe ſpeaks. Well but ſay they it is not faith that is this righteouſneſs, but the object Chriſt's righteouſneſs, if they mean it is not faith abſtracted, or ſeperate from its object that is this righteouſneſs, I ſay the ſame, for it is no true faith which hath not Chriſt for its object. But if they mean that it is the object it ſelf that juſtifies, and not faith with relation unto the object, here I muſt leave

leave them, and that becauſe I muſt believe the Apoſtle before them, and there is nothing in all the Scripture more manifeſt, than that though there be neither conformity to the Law of Innocency, nor the Law of *Moſes*, though a Man neither can nor ſhall be accounted by God righteous in the ſenſe of theſe Laws; yet where there is a conformity to the Goſpel Law, we have *David*'s teſtimony, ſaith the Apoſtle, that Man ſhall be bleſſed, and this his conformity ſhall be by God accounted for righteouſneſs. And what wonderful grace is it that God will accept for the ſake of Chriſt, the ſincere obedience of faith inſtead of a ſinleſs perfect obedience.

But ſay theſe Men if you are juſtified by faith, you are juſtified by works, and ſo exclude the grace of God. The Apoſtle ſaith the contrary, *Therefore it is of faith that it might be by grace*, Verſe 16. But this I ſuppoſe they cannot or will not underſtand, but think that if it be by faith, it muſt be by a work excluſive of grace. They conſider not that faith is the free gift of God through Chriſt, and that it is by grace that God ſaves through faith. *Epheſ.* 2. 8. *For by grace ye are ſaved through faith, and that not of your ſelves, it is the gift of God.* A Soul being by the Holy Spirit convinced of its own ſinful and loſt condition, and its own inability and inſufficiency to ſave it ſelf out of this condition; by the light of the Goſpel it hath a diſcovery there is a ſufficiency of Satisfaction, Merit, Power, and Spirit in Chriſt for its Pardon and Life; beſide a free offer herein of this grace unto it immediately as it is really burdened with Sin, and under the fears of eternal periſhing, and ſo truly willing of Chriſt and his Grace above all the World; upon which the Soul penitentially renouncing the World, the Fleſh, and the Devil, gives its actual conſent to accept of Chriſt for its Propitiation, Head, and Teacher, and ſo to be ſubject to God in him by the Holy Spirit. Here now is the union of the Soul

with Chriſt by Faith, and ſo its actual right hereupon through Chriſt to Pardon and Life; and this faith as it is the matter of right, is the Souls perſonal juſtifying Righteouſneſs, and the Goſpels aſſerting ſuch a Soul; *i. e.* a Believer to have this right is God's mediate juſtifying act. Conſider ſtill, *John* 3. 16. *For God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.* See then upon the matter if it be not of Faith that it might be by Grace, and pretend not to exclude Faith for fear you ſhould exclude Grace, but fear to exclude Faith, ſeeing that if you do, you moſt certainly exclude Grace, for the more of the Obedience of Faith, and the more is the creature depreſſed, and God in Chriſt exalted. *Rom.* 4. 20. *He ſtaggered not at the promiſe of God through unbelief: but was ſtrong in faith, giving glory to God.*

7. A Seventh Text they would have ſpeak for them is, *Rom.* 5. 19. *For as by one Man's diſobedience many were made ſinners: ſo by the obedience of one, ſhall many be made righteous.* If they mean, by what this Scripture ſaith, that God did account *Adam*'s act of his diſobedience in violating the Laws to be ours: ſo he accounts Chriſt's obedience in fulfilling the Law to be ours in it ſelf, and that we fulfiled the Law in him, I Anſwer, God did not account *Adam*'s act in eating the forbidden Fruit ſo to be ours, as though we had eaten our ſelves; for God knows we neither took, received, nor did eat of the Fruit in our own Perſons, our Perſons then having no Exiſtence or actual Being: And God is true, and will not account that to be done by us which he knows we did not. Indeed we partake of the ſad Fruits of that diſobedience, having derived from *Adam* originally by natural Generation, a nature ſadly corrupted and violated: and ſo are guilty before God, and are accounted both by him and his Law really to be ſo: And ſo God doth not account the Obedience of Chriſt in his fulfiing the

Law

Law to be ours, as though we had performed it in our own Perſons, for he knows, and we may know our ſelves we did not. But this God doth for and upon the account of Chriſt's ſinleſs perfect meritorious righteouſneſs, conſtitute us righteous by his Goſpel Law upon true Faith, and accounts us as we are Believers for Chriſt to have an actual right to Pardon and Life.

8. Another Text is, *Rom.* 8. 4. *That the righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit.* I take the meaning of this Text to be this; *i. e.* Chriſt Jeſus having anſwered the ends of the violated Law by his perfect Obedience and Suffering, hath obtained hereby that a Chriſtian's ſincere Obedience, which conſiſts in conformity to the Law of Grace, ſhall be accepted for Chriſt's ſake as really by God, as though he had fulfilled or perfectly obeyed the Law of Innocency in his own Perſon, which now as a fallen Creature he is incapable of doing. The ground of this my apprehenſion are the words that follow; *who walk not after the Fleſh, but after the Spirit.* Now though every true Chriſtian, as to the bent of his Heart and Life doth walk after the Spirit, and not according to the Fleſh or corrupt Nature; yet it cannot be that by this the Law of Innocency is fulfilled in him, ſeeing that it muſt be a ſinleſs conformity that muſt be a fulfilling of that Law; now mark the Text ſpeaks of a perſonal fulfilling, and this by a walking according to the Spirit; therefore this Law which is fulfilled in them or by them muſt be the Law of Grace, and not the Law of Innocency. And let not Man ſay ſtill that God accounts that a true Believer doth fulfil the Law of Innocency in Chriſt, for if ſo that Law muſt juſtifie and the Covenant of Grace be made void. Chriſt fulfilled that Law for us, but we did not fulfill it in our own Perſons in his fulfilling of it.

9. The Ninth Text is in *Psalm* 71. 16. *I will make mention of thy righteousneſs, even of thine only.* What is there in this Text to prove that God accounts the righteouſneſs of Chriſt to be the formal perſonal righteouſneſs of every Believer? Plain it is the Text ſpeaks of God's righteouſneſs in keeping and fulfilling his gracious Promiſes, which righteouſneſs is no other but his truth and faithfulneſs. But ſuppoſe we this Scripture to ſpeak of the righteouſneſs of Chriſt as Men would have it, what will it ſtill be to their purpoſe; all that they can gather from it upon any likely ground upon this ſuppoſition, is only that *David* would make mention of Chriſt's righteouſneſs as the merit of all the good which he both had and did expect, and the ground of his acceptance, which is a great truth in it ſelf: but I do not ſay it is that which by the Holy Spirit is intended chiefly in the Text.

10. Another Text is in *Ezech.* 16. 14. *And thy renown went forth among the Heathen for thy beauty, for it was perfect through my comlineſs which I had put upon thee, ſaith the Lord God.* This comlineſs, ſay they, which God put upon this People, and from whence they had their beauty, was the righteouſneſs of Chriſt imputed in it ſelf. Now if the People would but a little conſider what follows, they might ſee this comlineſs God put upon them ſpoken of here was a civil comlineſs; *i. e.* the Peace, Plenty, fulnſes of all temporal good things; the Honour, Greatneſs, Dignity, *&c.* that God had advanced them unto, eſpecially in *David*'s and *Solomon*'s times above their Neighbours. But come on, if ſo be they will have the righteouſneſs of Chriſt meant, then belike it muſt follow.

1. Believers how mean or contemptible ſoever they be in this World, muſt be renowned and very famous among the very *Heathen* for Chriſt's imputed righteouſneſs. And yet alas! the poor *Heathen* are meer ſtrangers to it, knowing nothing of it, and here is the wonder indeed.

2. Believers

2. Believers they may truſt too much to Chriſt's righteouſneſs; now I ever thought theſe Men that are for this ſtrict Imputation, had been of a mind that a Perſon could not truſt too much to Chriſt's righteouſneſs, but its like Perſons may, if by this comlineſs be meant Chriſt's righteouſneſs, as they will ſee *ver.* 15. *But thou didſt truſt in thine own beauty, and playedſt the harlot, becauſe of thy renown, and pouredſt out thy fornications on every one that paſſed by; his it was.*

3. Perſons valuing Chriſt's righteouſneſs too much, and truſting too much unto it, may thereby be drawn to commit Spiritual Whoredom, to break their Covenant with God, and become Apoſtates from God by falling into Idolatry, *&c.* If they will have the righteouſneſs of Chriſt meant by this comlineſs, and the beauty that was upon this People, then they muſt have theſe conſequences, as is plain from the 15th and 16th Verſes. This may be enough to convince any Perſon that hath not drunk in a fixed prejudice, that their cauſe muſt be very weak, who are put for the vindication of it ſo manifeſtly to pervert the Senſe of Scripture, as that a Child of an indifferent capacity who can but read may with a very little ado underſtand it.

11. Another Text is in *Matt.* 22. 11, 12, 13. concerning the Man which had not on the *wedding garment*. This Wedding garment, ſay they, is the righteouſneſs of Chriſt. I ſhall give here the Senſe of the Reverend Dr. *Manton* upon this. In a Sermon upon this Text he puts the Queſtion, what this Wedding garment is? To find out this, let me tell you, ſaith he, Firſt, That it is uſual in Scripture to ſet forth Sin by nakedneſs, and Grace by a garment, that one place which we have in *Revel.* 3. 17, 18. ſheweth both *thou art wretched, and miſerable, and poor, and blind, and naked.* Therefore *I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich, and white raiment that thou mayeſt be clothed, and that the ſhame of thy*

nakedneſs do not appear. Graces are a beautiful ornament to the Soul, as garments are to the Body, therefore we are ſaid to put on the new Man, which is created in holineſs and righteouſneſs. *Epheſ.* 4. 24. And again, to put on, *as the elect of God holy and beloved, bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long ſuffering.* Coloſſ. 3. 12. It is ſuch a garment as becometh the ſolemnity of the Marriage feaſt of the King's Son; Chriſt's Goſpel-feaſt is a Royal feaſt, and a Spiritual feaſt, becoming the nature of God's Kingdom; Therefore the ἔνδυμα γάμου, the Wedding garment is that new array which becometh ſuch a ſolemnity. As 'tis a Royal feaſt, it muſt be ſomething more than ordinary excellency that is required of us at a Spiritual feaſt, a Spiritual excellency. Therefore the Wedding garment is holineſs, habitual and actual, which is the glory of God and the beauty of God and his People. Habitual holineſs, *Revel.* 19. 8. *And to her was granted, that ſhe ſhould be arrayed in fine linnen, clean and white: for the fine linnen is the righteouſneſs of Saints.* Δικαιώματα ἁγίων, the righteouſneſs of Saints; theſe are thoſe graces which conſtitute us Saints.

By the way Obſerve, how far this Reverend Author was from thinking that, which is here called the righteouſneſs of Saints to be the righteouſneſs of Chriſt, as ſome have taken it, and Mr. *Hilderſham* among the reſt. And then ſaith he, actual holineſs is an holy converſation. *Philip.* 1. 27. *Only let your converſation be as it becometh the Goſpel of Chriſt.* Epheſ. 4. 1. *I therefore beſeech you, that ye walk worthy of the vocation wherewith ye are called.* We put on the Wedding garment to honour the Marriage; Therefore thoſe that come to the Wedding feaſt without a Wedding garment, who take up a bare profeſſion of the Goſpel, without newneſs of Heart and Life, which may be an honour and ornament to it, are a diſhonour and diſgrace rather unto it. Thus far this Pious and Learned Author. And let me add Chriſt and his righteouſneſs

teouſneſs together, with the gracious priviledges of the Goſpel are the feaſt; now certainly the Wedding garment muſt not be the ſame thing with the feaſt.

12. A Twelfth Text is in 2 *Corinth.* 5. 21. *For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.* The meaning is, God made him who was an Innocent Perſon to be a Sin-offering, or a Sacrifice for Sin, that we for his ſatisfactory and meritorious righteouſneſs might be made and accounted righteous according to the Covenant of Grace by Faith in him. For obſerve, that which is the meritorious cauſe of a thing, the thing of which it is the meritorious cauſe, cannot be the ſame thing with that which merits it, but the effect of it: therefore plain it is *the righteouſneſs of God* here ſpoken of muſt be the effect of the meritorious righteouſneſs of Chriſt, or the thing merited by it, and ſo cannot be the righteouſneſs of Chriſt it ſelf, but a righteouſneſs appointed by God hereupon, which he will accept as the righteouſneſs of our Perſons, for the righteouſneſs ſake of Chriſt, inſtead of ſinleſs perfect righteouſneſs, and that righteouſneſs is no other but the righteouſneſs of Faith, which is a conformity to the Goſpel Law, which Faith as it is the Souls free conſent to accept, and take the Lord Jeſus not only to be its Propitiation; but alſo its head and teacher, includes a real engagement ſincerely to be obedient to all his commands, and ſo to truſt only, and depend upon him in faithful Obedience for the gift of all neceſſary and ſaving good he hath purchaſed, and God for his ſake hath promiſed. Hence we read of the obedience of Faith, *Rom.* 16. 26. *Rom.* 4. 20, 21.

13. Another Text is in 1 *Corinth.* 1. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom and righteouſneſs, and ſanctification, and redemption.* Becauſe, ſay they, it is ſaid, that Chriſt is made righteouſneſs unto us of God, therefore Chriſt's righteouſ-

neſs in it ſelf is imputed unto us by God. I Anſwer, if ſo be that it will follow that Chriſt's righteouſneſs in it ſelf is imputed unto us by God, becauſe he is made righteouſneſs unto us of God, then it muſt alſo follow that the Wiſdom of Chriſt, and the Holineſs of Chriſt in themſelves muſt be imputed unto us, becauſe he is ſaid to be made of God unto us Wiſdom, and Sanctification, for after what manner he is ſaid to be made of God righteouſneſs unto us, after the ſame manner is he ſaid to be made Wiſdom and Sanctification, *&c.* Now if he be not made of God unto us Wiſdom and Sanctification by this ſtrict Imputation, then neither righteouſneſs in that Senſe. As Chriſt then by God is made over to all his People to be the Purchaſer and Author of their Spiritual Wiſdom and Holineſs, ſo is he alſo made over to them to be the Meriter and Efficient cauſe of that Goſpel righteouſneſs; *i. e.* a practical Faith, which God for his ſake accepts inſtead of a legal perfect righteouſneſs, which the Law of ſinleſs works injoins.

SECT.

SECT. IV.

Reaſons againſt the Imputation of Faith, and for the Imputation of Chriſt's Righteouſneſs anſwered.

HAving ſpoken ſomething to the principal Texts urged for the ſtrict Imputation of Chriſt's righteouſneſs, and ſhewed that they can be no proof that Chriſt's righteouſneſs is our formal perſonal righteouſneſs; let us now hear what in reaſon may yet be ſaid againſt the Imputation of Faith.

1. Say they, Faith is no Righteouſneſs, and therefore cannot be imputed for righteouſneſs. I Anſwer, If the Antecedent can be proved in that Senſe in which faith is called righteouſneſs, the Conſequent muſt be granted. But know, Conformity to the Law of Innocency that is a righteouſneſs, but faith is no ſuch righteouſneſs: Conformity to the Goſpel or Law of Grace that is a righteouſneſs, and faith is this righteouſneſs, it is a conformity unto the Goſpel command. *John* 3. 23. *And this is his commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave commandment.* And it is expreſly ſaid to be counted for righteouſneſs, in the 4th of the *Romans*. Therefore if there be no righteouſneſs but what is a conformity to the Law of Innocency, ſo indeed faith is no righteouſneſs, ſeeing it is not a conformity to that Law, and thus the Antecedent would be true: but know there is a righteouſneſs which is a conformity to the Goſpel Law, and faith is this righteouſneſs, ſeeing it is a conformity to this Law. And thus the Antecedent appears to be falſe, and ſo the Conſequent.

2. Say they, Faith is not our perſonal juſtifying righteouſneſs becauſe it is a work. I Anſwer, This Argument ſuppoſeth that there is no Juſtification by a perſonal righteouſneſs, and if no Juſtification by a perſonal righteouſneſs, then there muſt be no ſuch thing

thing as a Juſtification of any Perſon at all; for if there be a Juſtification by a perſonal righteouſneſs, then there muſt be Juſtification by a work: for to tell of Juſtification by a perſonal righteouſneſs, and yet alſo to tell that there is no ſuch thing as Juſtification by any work, is to ſay that there is a Juſtification by a perſonal righteouſneſs, and there is not a Juſtification by a perſonal righteouſneſs, becauſe no Juſtification by any work; than which nothing can be more abſurd. But it may be ſaid there is no ſuch thing as Juſtification by a perſonal righteouſneſs of our own. I Anſwer, To tell of a perſonal righteouſneſs, and yet ſay it is not mine after any ſort, is as much as to ſay a perſonal righteouſneſs and not a perſonal righteouſneſs, which ſtill is a manifeſt contradiction, for how can I be perſonally righteous with a righteouſneſs that is not mine after ſome ſort? Yes, it may be it will be ſaid Chriſt's righteouſneſs whereby we are juſtified is our own by Imputation: If ſo, then God accounts it to be the righteouſneſs of your Perſons, or how can your Perſons be juſtified by it? And if God account it to be the righteouſneſs of your Perſons, then he muſt account you in your own Perſons to be conformed to ſome Law hereby, (or elſe how ſhould Juſtification, as all that call themſelves Proteſtants confeſs, be a juridical or Law act) And can you be conformed in your own Perſons to a Law without a work? We are, you may ſay, conformed to the Law in our own Perſons by the work and obedience of another; *i. e.* Chriſt, to that Law. This now is as much as to ſay, that you are conformed to the Law in your own Perſons, without any perſonal conformity, ſtill contradiction. Well, but Chriſt's perſonal conformity to the Law is reckoned by God in our Juſtification to be our perſonal conformity; if ſo, then God muſt account you to be perfect fulfillers of the Law, and if God do this, he muſt account you alſo to be performers of the obedience that Law calls for, or he cannot account you

fulfillers.

fulfillers. After all this, now here is the mistery, still you will deny that you are justified by a Covenant of Works, or by any work accounted by God to be your own. Here is the Riddle, look who can unfold it; so that plain it is, some Persons will not have Faith to be a justifying righteousness, because it is a work, and yet they themselves according to their own notion must and do hold Justification by perfect legal works, which are excluded from Justification by the Holy Scripture, while it speaks expresly of Justification by Faith, as hath been shewn above.

Well, but we are not justified by any works subjectively in us, or done by us. I Answer, you say they are yours by Imputation, and if so, God must account them not only to be done by you, but to be subjectively in you, for if God do account me to have personally done this or the other (which he must do if he impute what Christ hath done to me, and so account his obedience to be my formal personal righteousness) he must account me to be or to have been the subject of that work. *Actiones sunt suppositorum*, but this I have cleared above.

But why will they not admit of Faith as justifying righteousness because it is a work? I suppose they think it would occasion boasting, now the Scripture speaks far otherwise. The Holy Spirit in it saith, where all is received of free gift, there is no ground for boasting, and sure I am nothing is more expres than Faith to be freely given. And the Apostle is expres, that boasting is excluded by the Law of Faith, or that Law which commands Faith in Christ, and if by the Law of Faith, then by Faith it self where it is: for true Faith where it is, 'tis of that nature as to set the Crown wholly upon Christ's Head, and keep the Soul that hath it low and humble. But now as to the other Law; *i. e.* the Law of perfect sinless works, such works as have no Sin attends them, if we seek for Justification by a righteousness which is a conformity

mity thereunto, here is a foundation for boaſting, and that becauſe if I be juſtified by it, I muſt merit and deſerve in my own Perſon Life by my conformity thereunto, and ſo the merit of another muſt be wholly excluded, this is that now which ſome Perſons do not take heed unto, when they ſay that Goſpel works ſuch as Faith in the matter of Juſtification, I mean the qualifying matter, lays a foundation for boaſting, they ſhould prove, before they can have ground for their Aſſertion; that Faith hath a purchaſing meritorious efficacy, but this they do not, nor cannot. For though *Adam* had what he had both of Moral and Natural integrity by the grace of Creation; yet had he continued to have yielded conformity to the Law of Innocency, he might have boaſted in this, and depended upon it as a righteouſneſs which would have merited and deſerved the continuance of Life for him. Perſons may be high pretenders to exalt Chriſt and his righteouſneſs; but if they will have a righteouſneſs which is a conformity to the Law of Innocency to be their perſonal juſtifying righteouſneſs, they muſt have a perſonal meritorious righteouſneſs, and theſe muſt open a wide door for boaſting. But if Perſons will have Juſtification by Faith, as a perſonal Goſpel righteouſneſs to give them right, which is for this conſtituted by God for Chriſt's Merits, this wholly excludes all boaſting as to the having a perſonal righteouſneſs that is in it ſelf, or in its own nature ſatisfying and meriting, and thus Chriſt and the grace of God in him in a Sinner's Juſtification and Salvation is exalted. This Law of Faith is that which the Apoſtle oppoſeth to that Law he ſpeaks of in *Philip.* 3. 9. the righteouſneſs or obſervation of which he diſclaims in point of Juſtification, or as that which gives any right to Chriſt, Pardon and Life. And therefore the righteouſneſs of this Law; *i. e.* the Law of Faith is called by the Apoſtle in this Verſe, the righteouſneſs which is through the Faith of Chriſt, and the righteouſneſs of God by Faith,

Faith, this, this is the righteousness which hath Christ for its Object, and is appointed by God in his Covenant of Grace to be our personal justifying righteousness. This was the righteousness the Apostle would have that he might be found in him; *i. e.* united unto him. Very few of our Divines but they hold we are united to Christ by Faith, and this was that the Apostle valued above all union with him; seeing then the Apostle opposeth that which gives interest in Christ, and union with him unto his own righteousness in this Verse, that which gives interest then and unites must be Faith, and so he must be far from disclaiming it as dung. Now if so Persons will have the righteousness of Christ meant by this righteousness through Faith and by Faith; then it must be the righteousness of Christ which unites to Christ, and so the same thing must unite unto, and give interest in it self; But whoever said this?

But to proceed no further in this, let us hear what they have to say for the vindication of this strict Imputation of Christ's righteousness.

1. *Christ's righteousness* (say they) *must be our only personal justifying righteousness, because there will be no standing in judgment before God, unless we be cloathed with a perfect righteousness, and there is no such righteousness, but that of Christ's.*

I Answer, if the process in judgment should be according to the terms of the Law of Innocency; *i. e.* that Sentence must pass upon Persons according to conformity or non-conformity to this Law, then the reason would be cogent: But seeing it shall not there is no force in it at all. That it shall not, See *Rom.* 2. 16. *In the day when God shall judge the secrets of Men by Christ Jesus according to my Gospel.* 2 Thes. 1. 7, 8. *And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ*: which Scriptures with others make it manifest, the

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the Gospel shall be the rule of judgment. Hence therefore as Persons in judgment shall be found, such as have been obedient or disobedient to the Gospel, so shall the Sentence pass to Life or Condemnation, *John* 3. 36. *He that believeth on the Son, hath everlasting Life; and he that believeth not the Son, shall not see life: but the wrath of God abideth on him.* Though know it shall be for the sake of Christ's perfect righteousness, that such as are found true penitent Believers shall be adjudged to eternal Life at that day; seeing had it not been for this his meritorious righteousness, there had been no Covenant of Grace, and so no accepting of any to Life upon such terms as the Gospel requires; so that the whole glory of Believers Salvation must redound to him, I speak here of the Adult, unless Persons have an interest in and a right unto a perfect righteousness, and so unto the righteousness of Christ, they shall not be cleared and adjudged to Life in judgment. But the Question is, Whether all have an interest in, and a right unto his righteousness? If not, Who are they that have? Will you say any, speaking of the Adult, that live under the sound of the Gospel, but such as are found obedient thereunto? And are not true penitent Believers the Persons which are obedient? if so then, they are the Persons who shall be cleared and adjudged to eternal Life in judgment. But it may be said not for their Repentance and Faith. I Answer, still not for these as the purchasing meriting causes: but upon these as the qualifying matter of right, which *qualifying matter of right*, though it be not as is acknowledged a righteousness answerable to the Law of Innocency, and so can be no justifying righteousness in the account of that Law, yet is a righteousness agreeable to the Gospel; and so is a justifying righteousness in the judgment of that Law.

2. *Christ's righteousness, say they, must be our only personal justifying righteousness, because all that are justified are justified by the righteousness of another, and this other*

by

by whose righteousness they must be justified can be none but Christs.

I Answer, I do not deny but affirm that those that are justified are justified by the righteousness of another, and that by Christs, and his only as the purchase and merit of Justification: But then that this is the *qualifying righteousness* of mine or another's Person, which gives interest in Christ, and a right to Pardon and Life according to the Gospel, this I deny. For though it be for Christ we are justified; yet it is by Faith in him as imputed by God we are formally justified and made righteous, which Faith though it be our own, and so our own righteousness by free gift and possession, yet is none of our own, but Christ's in point of Merit, and thus we are justified by a righteousness Christ hath merited, and God's in point of Efficiency, as he by his Spirit is the Author of it. And there is this I would ask by the way; *i. e.* Whether Justification be not a Gospel priviledge? if it be, as I hope it will not be denied, Then are not all Gospel priviledges purchased and merited by Christ? if so, then certainly Justification among the rest. And if Justification, give me leave further to ask, Did Christ purchase and merit his own righteousness? you grant he purchased and merited the priviledge of Justification, and you say that Christ's righteousness is the only formal justifying righteousness of our Persons; must you not then also say that he purchased and merited his own righteousness, certainly, yes. Now pray! When, or how, or by what did Christ this? if you say that Christ did not purchase and merit his own righteousness; then I ask, How did he purchase and merit Justification? And how is Justification then in your Sense a Gospel priviledge purchased and merited by Christ? It may be you will say that Christ purchased and merited that his righteousness might be imputed by God unto us for our Justification; grant this, still you must say that he purchased and merited not that which you call

call the matter of your Justification, and so what you say must come to this that Christ did not merit and purchase that which justifies you, and if so, then that which justifies you must not be that which is purchased and merited by Christ. See then however in this, if the charge of *Socinianism* do not fall foul upon your selves, as to the material part of your Justification. Whereas the Scripture saith we are *justified by his blood*; *i. e.* his Blood must purchase and merit that which justifies, as well as God's Imputation of it; but will you say that Christ's Blood purchased and merited Christ's righteousness, which you say is the very matter of Justification.

3. *Christ's righteousness only, say they, must be our justifying righteousness, because Believers have union and communion with him.*

This is no Argument; we grant that all true Believers have union and communion with Christ; but then it is affirmed generally this union is by Faith, and communion of his part not by the communication of his righteousness, which is proper to himself as Mediatour, but by the communication of his Grace the fruit of his purchase, by virtue of his righteousness the merit hereof.

4. *Christ's righteousness, say they, must be our only justifying righteousness, because this was the end of his fulfilling the Law.*

I Answer, if they speak of Christ's Obedience to the Law of Innocency, I grant he yielded perfect conformity to that Law both in habit and act: But then that this was the end that his righteousness should be imputed unto us as our very formal personal righteousness remains to be proved; for if they speak of Christ's active Obedience here, it was an ingredient into the meritorious cause of our Redemption, Reconciliation, and Acceptation; *Galat.* 4. 4, 5. *For when the fulness of the time was come, God sent forth his Son, made of a Woman, made under the Law. To redeem them*

them that were under the Law, that we might receive the adoption of Sons. Heb. 7. 26. *For such an High Priest became us, who is holy, harmless, undefiled, seperate from sinners, and made higher than the heavens.* And as such it cannot be imputed unto us as our personal righteousness as is manifest. And there is this upon the matter I would have considered; *i. e.* in God's justifying you doth he account the righteousness which you say is the very matter of your Justification, to be Christs, and his only, or does he account it to be the righteousness of another; if he account it to be his only, then how doth he account it to be your personal righteousness? If he account it to be the personal righteousness of another, suppose of a Believer, then how doth he account it to be Christs, and his only? That which is Christs, and his only cannot be mine in it self, that which is mine and the very formal righteousness of my Person cannot be Christs, and his only, because God must account it to be mine as well as Christs. True indeed, Grace is Christs, and his only both as the purchaser, Lord Treasurer, and the great mean of conveyance; but then Christ's righteousness which is proper to him, is nor cannot be for communication to us as grace is, seeing it is for satisfaction, and so respects God immediately, and for merit and so the grace of Justification, Adoption, *&c.* must be the blessed fruits hereof. We have upon Repentance and Faith, Reconciliation and Peace with God, for the satisfaction given to God; but we have not that which made satisfaction; we have likewise Justification, Pardon, and Life for his Merits, if true penitent Believers; but we have not that in it self which merited this Grace. It is very strange that Persons should so much as think that that which was the satisfaction and merit should be given to them in it self, and that God should account them such as satisfied God's Justice in Christ, and merited Pardon and Life in Christ. These Men they condemn the Papists, for saying Christ merited

that we might merit, and yet cannot nor will not see that they are holding the same themselves in the strictest Sense. True it is, for Christ's satisfaction we have Peace, and for his Merits, we have Spirit and Grace: But then to tell of our satisfying in Christ, and meriting in Christ, as though we might have Peace for our satisfying in him, and Grace for our meriting in him, 'tis mighty gross. I know here they will say, they hold no such thing; I Answer, If men will hold that they either do not, or will not understand, what, or who can help them? But it would do well if they would consider that so long as they hold Christ and themselves to be one legal Person, 'tis not possible whatever their practice be, they should hold any less in the notion.

5. *Christ's righteousness, say they, must be our only justifying righteousness, because we are debtors to the Law, both to perform perfect obedience, and also to suffer punishment for the violation of it. Now seeing, say they, we can do neither so as to make satisfaction, and have Justification; the righteousness of Christ in it self must be our personal justifying righteousness, and so accounted by God.*

I Answer, Though we can neither by our Obedience nor suffering make Satisfaction and have Justification by the Law; yet for Christ's Satisfaction and Obedience whereby the Justice of God is answered, and the repute and credit of God's violated Law is kept up, and the ends of God's governing Justice secured: there is no obligation lying upon any Believer, seeing a new Covenant is purchased, to perform perfect Obedience; nor can any true Believer be under obligation to suffer the punishment threatned by the violated Law, seeing that such an one is actually delivered from the execution of the Curse by Christ's satisfactory righteousness. Galat. 3. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.* Rom. 8. 1. *There is therefore now no condemnation to them which are in Christ Jesus,*

Jesus, who walk not after the flesh, but after the Spirit, true soul uniting Faith to Christ, giving him a right hereunto for Christ's sake, and this God imputes unto them for righteousness, according to the Law of Grace.

6. *Christ's righteousness, say they, must be our only justifying righteousness, because* Do this *i. e. perfectly obey the Law* and live, *is a fixed Rule; but no Man can perfectly fulfill the Law of Innocency, therefore Christ's righteousness must be so imputed by God, that so in his account believers may be said to have done this, i. e. perfectly fulfilled the Law that they may live.*

It is manifest by this Argument the Objectors will have Justification by that Law which requires perfect sinless works. But let them know *do this* according to that Law *and live* or be justified, is not a fixed stated Rule to any Man upon Earth, but believe and live for the sake of Christ, *John* 3. 26. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* Mark 26. 26. *He that believeth, and is baptized, shall be saved: but he that believeth not, shall be damned.* Acts 26. 31. *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thine House.* Therefore the Reason given is of no force, for the strict Imputation of Christ's righteousness.

7. *Christ's righteousness, say they, must be our only personal justifying righteousness, because it is that which God accepts on our behalf.*

I Answer, If they mean that God accepts the righteousness of Christ on the behalf of Believers, so as to account it a sufficient satisfaction for them, and the merit of all good, which they partake of, and that for which he accepts all their sincere duties, I grant them the whole: But if they mean, God so accepts it on their behalf, as to account it to be the very righteousness of their Persons, by which their Persons are righteous according to the Law of Innocency; this I deny,

and they can never ſhew any ſolid proof for what they affirm.

8. *Chriſt's righteouſneſs, ſay they, muſt be our only perſonal juſtifying righteouſneſs, becauſe Chriſt was a publick Perſon ſtanding in the place, and ſtead of all thoſe that ſhould believe in him, ſo that all that he did and ſuffered are to be looked upon, and are reputed by God as done and ſuffered by them, and conſequently are imputed to them.*

I Anſwer, That Chriſt did ſuſtain the Perſon of a Mediatour, for the making atonement, and purchaſing reconciliation; I grant, but that he ſuſtained the Perſon of all thoſe (as a ſinner) that ſhould after believe in him; this I deny, ſeeing then he ſhould have been accounted the offending party, and ſo as ſuch had been incapable of purchaſing and making peace betwixt the offending and offended. For he that is accounted guilty, and ſo an offender ſhould have needed a Mediatour and reconciler for himſelf; but this Chriſt did not, therefore to tell of Chriſt's being a publick Perſon in this Senſe is falſe, and not only ſo, but deſtructive of his Office as Mediatour, and ſo alſo of his Satisfaction and Merit, as is manifeſt. And whereas it may be ſaid, How could he have ſuffered, if by the Law he was not accounted guilty, and an offender? I Anſwer, The Law did not account Chriſt as guilty, or an offender, nor did it ever condemn him; but on the contrary it accounted him a righteous Perſon (not conſidering him at all as a Mediatour or Surety) and juſtified him as a fulfiller of it both in Nature and Life, and therefore he was under no obligation at all by the Law of Innocency to Suffer, but the obligation was from the Law of Redemption or Mediation, by his own free and voluntary ſuſception, according to the paction betwixt him and the Father. *The juſt ſuffered for the unjuſt, that he might bring us to God.* If juſt, then by what Law was he juſt? He that is juſt in Law, by that Law that accounts him juſt, as ſuch he cannot be accounted guilty or an offender,

offender, but Chriſt was juſt in the account of the Law of Innocency. Hence therefore that which they would gather from Chriſt's being a publick Perſon muſt fall with its foundation, for neither the Law, nor God by the Law did account that Chriſt did ſo perſonate Sinners, as to reckon what he did and ſuffered, they did and ſuffered. What Chriſt did and ſuffered, it was accounted to be done and ſuffered *for us*, but not accounted to be done and ſuffered *by us*; for if ſo, then God ſhould accept ſatisfaction immediately from us, and not from Chriſt, and God muſt account us immediately to have merited, and not Chriſt; *i. e.* Chriſt ſhould only be accounted by God as the means whereby we ſatisfied his Juſtice, and merited Life for our ſelves; for if all that Chriſt did and ſuffered be by God reputed as done and ſuffered by us, then I ask for what end? for that which was done and ſuffered by Chriſt was ſatisfactory and meritorious; now if Chriſt obeyed and ſuffered for this end, that God might account what he did and ſuffered to be done and ſuffered by us, then Chriſt muſt have obeyed and ſuffered for this end, that God might have ſatisfaction from us, and that we by his means might merit a right to Life. Can they prove this, thinkeſt thou, Reader?

9. *Chriſt's righteouſneſs, ſay they, muſt be our only perſonal juſtifying righteouſneſs, becauſe we cannot be juſtified by it any other way, than by God's imputing it to us as ſuch.*

I Anſwer, If this be ſo, there muſt be no Juſtification of a Sinner at all, for no Sinner is nor can be formally, perſonally, righteous with Chriſt's righteouſneſs, and therefore God doth not account him to be ſo, as hath been proved above.

10. *If we may truly be ſaid to be dead, and crucified with Chriſt, to be quickned with Chriſt, to have riſen again with Chriſt, to ſit in heavenly places in or with Chriſt, &c. then may we be ſaid to have fulfilled the Law with Chriſt*

alſo, and conſequently the fulfilling of the Law by Chriſt is imputed to us, and accounted ours.

I Anſwer, The Scripture it is granted ſaith concerning true Believers that they are dead, and crucified with Chriſt, *&c.* But what are they ſaid to be ſo properly and perſonally? Did they lay down their natural lives with Chriſt, and ariſe in his riſing again, unto a corporal and glorified Life? Or did God account them ſo to have done in Chriſt, when he knows they did not? If not, as is plain, then the meaning is by way of efficacy and likeneſs. Chriſt indeed hath merited the Holy Spirit, and this Spirit is given for the ſake of his Merits unto his People, by the power and efficacy of which Spirit ſin is mortified, the Heart crucified to the World, and the Soul made alive to God, raiſed from a Death in Sin to a Life of Grace and Holineſs, and the affections are ſet upon things above, where Chriſt ſits at the right hand of God; from whence reſults a Chriſtian, aſſimulation, or likeneſs to Chriſt, in his Death, Crucifixion, Reſurrection, Aſcention and Exaltation. But what ground from hence to draw ſuch an inference; *i. e.* that we have fulfilled the Law in Chriſt's fulfilling of it. Plain it is no ground at all; but the conſequence leans to that falſe ſuppoſition, that what Chriſt did and ſuffered, God accounted us to have done and ſuffered, which beſide what hath been ſaid already, if true, then God muſt account us if Believers, to have been born of a Virgin in a Stable, to have been circumciſed, to have diſputed with the Doctors in the Temple at Twelve years of Age, and to have been ſubject to *Joſeph* and *Mary* as our Parents, to have been baptized by *John* the Baptiſt, to have wrought Miracles, *&c.* in Chriſt. But who will ſay this? if none, then all muſt hold the thing ſuppoſed formerly by many, muſt be falſe, and if they will let the notion go, the conſequences are none of theirs.

11. *Christ's righteousness, say they, must be our only justifying righteousness, because all are and continue Sinners while they live, and therefore cannot be personally righteous, but by God's accounting Christ's righteousness in it self to be theirs, or accounting them righteous in their persons with Christ's righteousness.*

I Answer, This Argument supposeth that Persons may be formally personally righteous with a sinless perfect righteousness, for such is Christ's, and so accounted by God, and so sinless and perfectly righteous in their nature, as hath been shewn before, and yet for all this are and remain Sinners, which is a contradiction. Now I grant that all Men that are justified are and do remain Sinners in the account of the Law of Innocency, but as justified they are accounted though not sinless, yet righteous by the Law of Grace, being true penitent Believers, for Repentance and Faith, *&c.* are a Conformity to what it commands, upon which Conformity it asserts and maintains their interest in Christ, and right to Pardon and Life. There is no satisfaction for a Sinner, nor merit to procure him any good, but in and by a sinless perfect righteousness, which is Christs, but then that God accounts the sinner whom he justifies to have such a righteousness to be the very righteousness of his Person, so as to be formally righteous by it, this I deny.

12. *Believers, say they, are righteous with Christ's righteousness, seeing they are members of that mistical body of which he is the head.*

I Answer, I do not deny but Believers are members of that mistical body of which Christ is the head; but though it be so, yet it doth not follow, that they are righteous with his righteousness, and have it to be their formal personal righteousness; indeed they are righteous for it but not with it, for though Christ be the head of his Church, and his Church and each member hath benefit from him as such; yet I hope none will say that each member of Christ's mistical

body is accounted by God to perform the very function and office of Chriſt as head, which they muſt ſay and prove too, or elſe this they bring for an Argument bears no proportion, and ſo is of no force; Chriſt is a governing head, Will they ſay that God accounts each of his members to be ſo? He as head communicates ſpiritual Life, Senſe and Motion to his members, Will they ſay God accounts each member to do ſo?

13. *Say they, Believers are married to Chriſt; now as a Woman's debts in Law account when married are her Husbands, and all that he is poſſeſt of is hers: ſo it is betwixt Chriſt and thoſe that are united unto him by a ſpiritual Marriage Covenant, he hath in Law ſenſe their debts, and they have his righteouſneſs.*

I Anſwer, Similitudes illuſtrate, but they are no proof, neither do the things compared in all points bear an equal proportion; We grant then that Chriſt and true Believers are really, though miſtically united in a Marriage Covenant, and that as Believers they have forgiveneſs of Sin for the ſake of his meritorious and ſatisfactory righteouſneſs; and all that he hath done and ſuffered, and hereby purchaſed is for them in ſpecial, and their benefit; but then it doth not follow hereupon, that the Law of God violated by them doth account that they have fulfilled it in Chriſt, and ſuffered the penalty for their violation in him, for if ſo the Law ſhould adjudge them firſt to be perfectly righteous, and then after that apply forgiveneſs unto them as Sinners, which is a manifeſt contradiction; for he that the Law doth account to be perfectly righteous (I ſpeak of the Law of Innocency) cannot be a Sinner, and if ſo muſt need no forgiveneſs. If it be ſaid the Law firſt acquits from guilt, and ſo forgives, this is no other but to make it a Covenant of Mercy and Life, and if it account a Perſon after the firſt forgiveneſs perfectly righteous in Chriſt, then he muſt not after that be a Sinner, and ſo need no Pardon. Chriſt cannot in a ſound Senſe be ſaid to have taken

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our debts upon him any otherwiſe than he voluntarily and freely undertook to ſatisfie for our offences as Mediatour, neither was he under obligation hereunto by any Law, but that of mediation. And further as to Believers having his righteouſneſs, this can be no further than it may be of uſe and benefit unto them; and the uſe and benefit Chriſt's righteouſneſs is of unto Believers, What is it? ſure, 'tis for the ſatisfaction of an infinite God offended; and what doth God account it to be their perſonal righteouſneſs as to this uſe? If ſo, then God muſt account he hath ſatisfaction from them in their own Perſons. And as to its further uſe and benefit unto Believers; What is it? certainly, to merit all the good of Grace and Glory. And what now doth God account it to be their perſonal righteouſneſs as to this uſe? If ſo, then God muſt account them to be righteous in their Perſons with ſuch a righteouſneſs as merits all the good of Grace and Glory. Now true it is Believers have Chriſt's righteouſneſs, or intereſt in it, or right unto it, as that for which God is reconciled unto them, and for which they ſhall have Grace and Glory, but they have it not ſo, nor are intereſted in it ſo as to be perſonally righteous with it, neither doth God account them ſo to have it. If they ſay God doth not account it the righteouſneſs of their Perſons, or that their Perſons are righteous with it, as it is ſatisfactory and meritorious, it cannot be the righteouſneſs of their Perſons under that formality. If they grant this, then I ſay they cannot have it all, ſo as to be perſonally righteous with it, for a righteouſneſs diveſted and ſtripped of ſatisfaction and merit can be none of Chriſt's, for it is eſſential to his righteouſneſs, as Mediatour to be ſatisfactory and meritorious; and if it be none of Chriſt's which is accounted by God to be their perſonal righteouſneſs, or the righteouſneſs their Perſons are righteous withal for Juſtification; pray, What or whoſe can this righteouſneſs be which they ſay is accounted

counted by God to be their perſonal juſtifying righteouſneſs, beſide that of the righteouſneſs of Faith? let them exclude Faith and tell us.

14. *Say they, the Goſpel is nothing but a Revelation or Declaration of what Chriſt hath done and ſuffered, and that by his obedience and ſuffering he hath fulfilled the Law and ſatisfied God's juſtice; So that Chriſt having thus anſwered for us, upon believing neither the Law, nor Juſtice of God hath any thing againſt us, becauſe the righteouſneſs of Chriſt whereby he hath fulfilled the Law and ſatisfied Juſtice is made over to us by God's Imputation, as though we had wrought it out in our own Perſons.*

I Anſwer, it is granted the Goſpel doth repeat what Chriſt hath done and ſuffered, *&c.* But then that it is nothing but a revelation of this ſort, this I deny, for beſides this, it injoins us Repentance towards God and Faith in Jeſus Chriſt, *Acts* 20. 21. *Teſtifying both to the Jews, and alſo to the Greeks, Repentance toward God, and Faith toward our Lord Jeſus Chriſt*; and it threatens the Impenitent Unbelievers with God's eternal wrath, *Mark* 16. 16. *He that believeth, and is baptized ſhall be ſaved: but he that believeth not, ſhall be damned.* Luke 13. 3. *I tell you, nay, but except ye repent, ye ſhall all likewiſe periſh.* Now to ſay that Chriſt having ſatisfied Juſtice, and fulfilled the Law, neither the Law nor Juſtice hath any thing againſt us, what is it but to ſay the Law accounts us righteous, and ſo indeed the Juſtice of God can find no fault in us; and if ſo, then we muſt have no Sin, and if no Sin, then no need of forgiveneſs, and if no Sin, and ſo no need of forgiveneſs, then no place for Repentance and Faith. I have granted and do grant that Chriſt hath ſatisfied the Juſtice of God, and fulfilled the Law for us, that we for and through this his righteouſneſs might have Pardon and Life, upon our Conformity to the commands of the Goſpel: but then if he have ſatisfied and fulfilled the Law for this end that neither the Law nor God's infinite ſtrict Juſtice may have any thing againſt

us,

us, how comes *David* to pray, *Pſalm* 143. 2. *Enter not into judgment with thy Servant: for in thy ſight ſhall no Man living be juſtified.* And how come the beſt of God's People many times to be under deſertion and temporal Afflictions? If it be ſaid, it is not for Sin, I Anſwer, let the Scripture determine, *Pſalm* 51. 12. *Reſtore unto me the joy of thy Salvation: and uphold me with thy free Spirit.* Pſalm 89. 30, 31, 32. *If his Children forſake my Law, and walk not in my judgments: If they break my ſtatutes, and keep not my commandments: Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.* If it be ſaid to this, it is not in pure Juſtice God Afflicts, grant this: yet I hope they will not deny, but that Afflictions are from God, and he is juſt in what he doth. They are caſtigatory, yet none of them are ſatisfactory, nor are they exerciſed with them for that end. But there is this I would take notice of, whereas they ſay the Goſpel reveals what Chriſt hath done and ſuffered, they deſtroy this by another aſſertion, and ſo confound Law and Goſpel, in making the very threatning of the Law of Innocency to reveal Chriſt and Salvation by him. *In the day thou eateſt thereof thou ſhalt die*; i. e. ſay they, either thou or thy ſurety, ſo that here they make the very penal ſanction of the Law to be their Goſpel. And as a learned Perſon obſerves, If this was the meaning of the penal ſanction or threat, then it muſt follow that a Mediatour was promiſed before the fall: for this Covenant; *i. e.* of Works was ſtruck with Man in Innocency. And that either *Adam* underſtood not his Covenant that was made with him, or elſe knew of a Surety and Redeemer before his fall, at leaſt being in a readineſs for him, in caſe he ſhould fall. And I add, if this be the meaning of the threatning, that either thou, or thy ſurety ſhall die, then upon the ſureties undertaking and ſuffering Sinners muſt be immediately cleared, ſeeing the penal ſanction or threat had all that which it required, and ſo there can be no

puniſhment due unto them at all in the Senſe of that Law; neither muſt they be under the curſe of it, nor in danger at all of condemnation by it, and ſo however the Elect cannot be Children of wrath by nature, though the Scripture ſaith they are. *Epheſ.* 2. 3. *Among whom alſo we all had our converſation in time paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind, and were by nature the Children of wrath, even as others.*

15. *Chriſt's righteouſneſs, ſay they, muſt be accounted a Believer's perſonal juſtifying righteouſneſs, becauſe it cannot be conſiſtent with the Juſtice of God, to juſtifie without ſuch a righteouſneſs.*

I grant, according to the Revelation of God's pleaſure it cannot be conſiſtent with the Juſtice of God to juſtifie without ſuch a righteouſneſs as Chriſts: but it doth not follow that therefore he muſt account it a Believer's perſonal formal righteouſneſs, indeed if there had not been ſatisfaction given to the juſtice of God for the ſecuring the honour hereof, there had been no ſuch thing as the Juſtification of a Sinner; but now God having received ſatisfaction from Chriſt, it is very conſiſtent with his Juſtice and Honour thereof, to juſtifie a penitent Believer, for the ſake of his ſatisfactory righteouſneſs by virtue of his Goſpel conſtitution, *Rom.* 3. 25, 26. *Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. To declare, I ſay, at this time his righteouſneſs; that he might be juſt, and the juſtifier of him which believeth in Jeſus.* The Reaſon above alledged for the ſtrict Imputation of Chriſt's righteouſneſs, ſuppoſeth that Chriſt's righteouſneſs is not ſatisfactory for any Sinner, until it be made over by God to be the Sinner's perſonal formal righteouſneſs; but ſo ſoon as it is the Sinner's perſonal righteouſneſs then it hath the actual virtue, or is actually Efficacious to be ſatisfactory for that Sinner, but not before; and

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thus it is further evident from this their Doctrine, that a juſtified Soul hath a righteouſneſs to be its formal righteouſneſs which is ſatisfactory to God's infinite ſtrict Juſtice, and ſo (as hath been ſaid before) God muſt immediately receive ſatisfaction from the Soul, accounted by him to be perſonally righteous with the very righteouſneſs of Chriſt, and thus God muſt not look upon the Soul in and through Chriſt, and accept it immediately for him, but through the righteouſneſs of Chriſt, as it is upon it ſelf, and as (according to them) the Soul is cloathed with it.

But here I ſhall take notice of an Exception made, *Although ſay they, we affirm Chriſt's righteouſneſs and obedience unto the Law is made ours, and ſo in him as our Surety we fulfill the Law; yet doth it not follow that we are juſtified by the Law, and that becauſe it is not the righteouſneſs which we in Perſon have wrought.*

I Anſwer, This Reaſon will not invalidate the conſequence; for if ſo be that Chriſt's righteouſneſs and obedience unto the Law be ſo made ours, as that we are counted by God to have fulfilled the Law in him as our Surety; then God muſt account us to have obeyed the Law in his obeying of it, for how can he otherwiſe account us to have fulfilled it in him? and if God do account us to have performed in Chriſt that obedience the Law requires, then certainly he muſt account us to be righteous in the Senſe of that Law; and if ſo, How then can that Law chuſe but juſtifie us? Can any Man account me in truth to have obeyed ſuch a Law in anothers obeying of it, and yet at the ſame time account me a Tranſgreſſor of it? ſo that plain it is, if God do account us to be the fulfillers of the Law in Chriſt, he muſt account us as ſuch to be righteous according to that Law, and if righteous then juſtified by it.

SECT.

SECT. V.

The Nature of Goſpel Juſtification farther opened.

HAving briefly diſpatched the Objections which are moſt material; I ſhall proceed a little further to open the Nature of Goſpel Juſtification.

1. God endued Man at the firſt not only with Natural but Moral perfection; having adorned him with his own Image. *Gen.* 1. 26, 27. *So God created Man in his own Image, Male and Female created he them:* and this Image of God which we call Moral, conſiſted in Knowledge, Righteouſneſs, and Holineſs, *Coloſſ.* 3. 10. *And have put on the new Man, which is renewed in knowledge, after the Image of him that created him.* Epheſ. 4. 24. *And that ye put on the new Man, which after God is created in righteouſneſs, and true holineſs.* He had Light for his Underſtanding, Holy Love for his Will, Righteouſneſs for his Life and Converſation.

2. Man being ſuch a Creature muſt be capable of Moral Government; *i. e.* of being ruled by Law; for that Creature which is capable of knowing, loving, and obeying God, muſt alſo be capable of being ruled by the Law of a Wiſe, Holy, and Righteous God.

3. God therefore from the firſt put Man under a Law. To ſay that God did not, is to affirm, That the capacity which Man had of knowing, loving, and obeying God reſulting from his Moral perfections was in vain: but God gave Man nothing in vain. And it would be to affirm that God did not ſtand in relation to Man as his Rector and Governour, nor Man in relation to God as his Subject by right.

4. God ever ſuited his legal Conſtitutions or Laws to the ſtate and condition of Man; in the ſtate of integrity God ſuited that his ſtate with a Law requiring perſonal perfect Obedience. Man conſidered as fallen from that integrity into a ſtate of Sin and Miſery,

God

God ſuited this his ſtate with a Law injoining ſincere Obedience, and this not only initial, or upon his firſt ſubjection, but continued, and conſtant to the end of his Life: the one for giving him right through Chriſt to Pardon and Life, the other for continuing that right.

5. Both theſe Laws, *i. e.* that of Innocency and that of Grace, have their ſanction both premiant and penal; *i. e.* a promiſe of reward in caſe of Obedience, and the threatning of puniſhment in caſe of Diſobedience.

6. Theſe things being ſo, I put the Queſtion, whether Innocent *Adam*'s Obedience to the firſt Law, would not have given him right unto the Life promiſed? And whether this ſame Law of Innocency would not have maintained this his right? The firſt we muſt grant, or elſe ſay, that the promiſe gives no right to the benefits promiſed, though the condition be performed, which to ſay is againſt the rule of common equity: we muſt grant the latter alſo, or elſe ſay that the very Inſtrument God hath appointed for the conveying of right to Life to Innocent *Adam*, ſhould not be regarded by him in point of claim for all *Adam*'s perfect Obedience, ſuppoſe his right ſhould have been called into Queſtion, which to ſay muſt needs be to charge God with unfaithfulneſs and injuſtice.

Now if ſo be (as is clear) *Adam*'s Obedience to the Law of Innocency would have given him right to the Life promiſed, and alſo maintained this his right; then will not our Obedience to the ſecond Law; *i. e.* to the Law of Grace give us right unto the reward promiſed, and ſecure us through Chriſt from the puniſhment threatned? And ſecondly, Will not this ſame Law of Grace alſo maintain our right? It muſt, or elſe we muſt ſay, that the promiſe gives no right unto the benefits promiſed, though the condition required be performed by the Grace of God,

alſo

also that the very instrument God hath appointed for the conveying of right unto us should by him not be regarded, or not be at all of any benefit unto us, notwithstanding our performance of the condition, if our right should be called into question.

To illustrate what I have said, suppose that we should have a deed of gift of such an inheritance upon the due performance of such or such conditions therein expressed; Will not the performance of these conditions give us right according to the deed unto the inheritance? and if so be our right be called into question, what must vindicate our right but the deed whereby it was given and granted unto us upon the performance of the conditions expressed. If then these things be so (as is evident) then I gather from hence that which I intended; *i. e.* that there must be such a thing as Justification by constitution or Law, and seeing there can be no Justification by the Law of Innocency, or Covenant of Works; then there must be another Law which we must have Justification by, and what can this be but a Law of Grace and Mercy, which is the same with that we call the Gospel; now if Persons will not grant such a Law, then Justification must either be by the Law of perfect Works; *i. e.* by the Covenant of Works, or that Justification we now have must be no Law act, and if so they who contend against us to destroy their own declared Opinion, asserting that Justification is a juridical or Law term: those therefore that deny the Gospel to be a Law, they must either deny Justification by it, and so account we are justified by the Law of Works, or else they must contradict themselves in affirming Justification not to be by Law.

But because some Persons do not only deny but ridicule such a thing as a Law of Grace, calling it an humane invention; it will not be amiss a little to clear this that there is a Law of Grace distinct from that of Works.

Observe

Obſerve then, I hope thoſe that oppoſe us will grant that God required of Man while in the ſtate of integrity a ſinleſs Obedience; Now the Queſtion will be, ſeeing Man is a fallen Creature, whether God doth require any Obedience of him? If not, then Man muſt be at his own will to do what he liſteth; and is he ſo? If God doth require Obedience, what is it? Is it ſinleſs Obedience? If ſo, then all Mankind muſt be loſt, for none of the fallen race of *Adam* can perform it. If they ſay that Obedience is performed by Chriſt for us. I ask, Hath Chriſt performed this Obedience that we might be exempted and obey none at all? If ſo, then he obeyed to ſet us free from all ſubjection to God, if not, then it remains, for all Chriſt perfectly obeyed that, yet ſtill we are under obligation to obey in our own Perſons. Seeing then we cannot yield ſinleſs Obedience, or Obedience without Sin attending it; Are not we through the aſſiſting Grace of God to perform ſincere Obedience? If not, then none at all; if we are, then it will either be accepted of God, or it will not: If it will not, Then to what purpoſe is it performed? If it will, Then is it of Grace that God accepts it. And if of Grace, muſt it not be accepted in and through Chriſt's Satisfactory and Meritorious Righteouſneſs? If ſo, then it muſt be revealed by God in his word to be his will that we ſhould thus obey; *i. e.* ſincerely, and that we ſhall be accepted through Chriſt hereupon: this will of God commanding is either a Law or it is not? If not, then there is no Tranſgreſſion if we do not obey; if it be, then they muſt grant us a Law of Grace which for the ſake of Chriſt will accept of ſincere obedience inſtead of perfect; and alſo they muſt grant that Chriſt hath purchaſed this, or elſe they and all Mankind (upon a ſuppoſition that God had continued Man) ſhould ſtill have been obliged to ſinleſs obedience, as a condition or qualification of Life; and ſo for want of obedience of this ſort, we ſhould all have

been left to the execution of the Curſe, and been damned for ever. And obſerve this Law of Grace of which we ſpeak doth not deſtroy the Moral Law ſummarily contained in the Ten Commands, for we ſay ſtill we are under obligation to have reſpect unto, and obey all its commands in avoiding Sins which are forbidden, and performing the duties which are commanded therein. But this is that, we ſay that we cannot nor do not perfectly obey, though we have a principle of Grace wrought in us by the Holy Spirit; but yet we ſincerely obey, and have reſpect unto its commands, this ſhall be pleaſing and acceptable to God for the ſake of our bleſſed Mediatour. And ſeeing ſuch obedience would not have been accepted of God (upon a ſuppoſition that fallen Man could have performed it of himſelf, which I am ſure he could not) had not the Lord Jeſus Chriſt by his Satisfaction and Merit procured it ſhould; is not here a plain different conſtitution, and ſo a new Law purchaſed by Chriſt diſtinct from that which *Adam* in the ſtate of Innocency was under.

But upon the matter ſome ſay the obedience injoined *Adam*, and the obedience commanded us now is the ſame ſpecifically or in its own nature, and differs only gradually, and therefore the Law muſt be the ſame, and there is no neceſſity of a new one; I Anſwer, grant we that the obedience doth only differ gradually conſidered *materially*, yet the obedience injoined us *formally* differs from that of Innocent *Adam's*, and therefore cannot be of the ſame nature with his, for our obedience is to be performed by us as penitent Subjects, not ſo innocent *Adam's*, and alſo in Faith of acceptation through a Redeemer and Mediatour, but not ſo innocent *Adam's*, ſo that our obedience now formally differs from that of *Adam's* in Innocency, and therefore differs from it *ſpecifically*, and not only *gradually*, and hence there muſt be a new conſtitution or Law injoining it, Or elſe what warrant have we for

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it? But ſuppoſe there ſhould be only a gradual difference, when indeed there is more as is manifeſt, yet it doth not follow that the Law commanding is the ſame; for it is ſinleſs obedience the Law of Innocency requires, and it will accept of no leſs; now if leſs be accepted we muſt have a new Revelation, and ſo a new warrant for it from a command, or elſe what foundation for it, or incouragement unto it, and ſeeing we have a new Revelation, and ſo a new warrant from God's command of this obedience, then we muſt have a Law to which it relates diſtinct from that given to Innocent Man; but in the very matter of obedience, we ſhall find that injoined us, which was not commanded *Adam* in the Law of Innocency, nor indeed did ſuit at all with the nature of ſuch a Law; which will make it further evident we muſt have a new Law as fallen Creatures diſtinct from that. *Iſa.* 1. 16, 17, 18. *Waſh ye, make you clean: put away the evil of your doings from before mine eyes, ceaſe to do evil, Learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow. Come now, and let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they ſhall be as white as ſnow: though they be red like crimſon, they ſhall be as wooll.* Iſa. 55. 7. *Let the wicked forſake his way, and the unrighteous Man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* Ezech. 18. 21, 22. *But if the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die. All his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him: in his righteouſneſs that he hath done, he ſhall live.* Acts 3. 19. *Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord*, &c. What is required in theſe Texts, is the revealed will of God which Sinners through his Grace are to be ſubject unto; And

is not ſubjection where it is yielded obedience? Can this will of God then thus commanding be any other than a Law, ſeeing that non-performance muſt be a maniſeſt tranſgreſſion and diſobedience? ? Let it be conſidered then if what we find commanded in theſe Texts, was injoyned *Adam* before his fall; had he needed to waſh him and make him clean, and put away the evil of his doings? was he then wicked, and called upon to forſake his wicked ways and ſinful thoughts, and turn unto the Lord, before he was guilty of any tranſgreſſion, was he called upon before his fall to repent and be converted that his Sins might be blotted out, before he had any Sin? and to believe in a Redeemer that he might be ſaved? or are theſe the commands of the Law requiring ſinleſs works? One would think thoſe that oppoſe us ſhould not affirm it and if not, is not all this required of Sinners? and muſt not that be a diſtinct Law by which it is required? and is not God's own conſtitution? how dare ſome Men then call it an humane invention? *It ſhall come to paſs in the laſt days that the Mountain of the Lord's houſe ſhall be eſtabliſhed, and many People ſhall go and ſup, come ye, and let us go up to the houſe of God, and he will mark us his ways, and we will walk in his paths; for out of Zion ſhall go forth the Law, and the word of the Law from Jeruſalem.*

SECT.

SECT. VI.

Juſtification deſcribed, and made good, partly in this, and partly in the Sections enſuing.

HAving proved that there is a Law of Grace diſtinct from that which requires ſinleſs works, and that God juſtifies by this Law, you may take this definition or deſcription of Juſtification; *i. e.* Juſtification is God's aſſerting and maintaining act by his Law of Grace of our right to Pardon and Life for the ſake of Chriſt upon our believing.

1. It is an act, and that *ad extra*, an act which makes a relative change, and the ſubject upon whom this relative change is made is Man, a guilty and condemned Sinner, one upon whom the ſentence of condemnation is paſſed by the Law, and he under obligation thereby to ſuffer eternal puniſhment, this is Man's condition antecedent to God's act of juſtifying, *Rom.* 3. 19. *Now we know that what things ſoever the Law ſaith, it ſaith to them who are under the Law; that every mouth may be ſtopped, and all the World may become guilty before God.* Galat. 3. 22. *But the Scripture hath concluded all under ſin, that the promiſe by Faith of Jeſus Chriſt might be given to them that believe.* John 3. 18. *He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the name of the only begotten Son of God.* Epheſ. 2. 3. *Among whom, alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind, and were by nature the Children of wrath, even as others.*

2. In this act of juſtifying there is the term from which, or the ſtate from which Man a Sinner is brought upon his Juſtification, and that is from an obligation to puniſhment, and the omiſſion or loſs of right to Life and Happineſs. Every poor Soul before

Faith is under an obligation to Eternal Puniſhment, and muſt loſe Heaven and Eternal Happineſs if he leave the World in this condition. How much then ſhould it be our concern to ſee that we have true Faith, that we have thankfully accepted of, and are ſincerely ſubject unto Chriſt, that ſo we may have through him a right to Pardon and Life. *John* 5. 24. *Verily, verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation: but is paſſed from death unto life.* Rom. 8. 1. *There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the Fleſh, but after Spirit.*

3. In juſtifying there is the term to which or the ſtate a poor Sinner is brought into, and that is a right to this Pardon and Life ſpoken of before. No ſooner is a Sinner juſtified, but Pardon and Life are his; they are by Goſpel or Covenant right his. *John* 3. 16. *For God ſo loved the World, that he gave his only begotten Son: that whoſoever believeth in him, ſhould not periſh, but have everlaſting life*; and Verſe 36. *He that believeth on the Son, hath everlaſting life: and he that believeth not the Son, ſhall not ſee life: but the wrath of God abideth on him.*

4. There is the agent or he that juſtifies, and that is God, we are before Repentance and Faith guilty and condemned, and until God do juſtifie us we remain in that guilty and condemned ſtate; therefore if ever we have a right to Pardon and Life God gives it, *Rom.* 3. 26. *To declare, I ſay, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus.* Rom 4. 5. *But to him that worketh not, but believeth on him that juſtifieth the ungodly: his faith is counted for righteouſneſs.* Rom. 8. 30. 33. *Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified. Who ſhall lay any thing to the charge of God's elect? it is God that juſtifieth.* 1. Hence

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learn firſt, how much we ſhould adore and admire the riches of mercy in Chriſt, that after we had greatly offended him, and expoſed our ſelves to his wrath and diſpleaſure everlaſtingly; having involved our ſelves in a ſtate of guilt and condemnation, having forfeited all right to Life; I ſay, that after this, all this, yet he ſhould be willing to become our juſtifier the forgiver of our Sins, and the Donor of a right to Happineſs, and this upon honourable terms with relation to himſelf, and reaſonable with reſpect to us; How much doth this call for our Admiration and Adoration, certainly it will be the work of Heaven. 2. How great folly are poor impenitent Sinners guilty of, for though God be willing to juſtifie, ready to pardon, and receive into his favour, and make over unto them a ſure title to Erernal Life, if they will but now humbly come in upon his call, and thankfully accept his Son to be their Propitiation, Head, and Teacher, and be ſubject to him in Chriſt; yet they refuſe, they hold faſt deceit, and will not return; they ſet no value upon this great good offered, they prefer their Soul damning Luſts, and the Profits and Pleaſures of a vain tranſitory World, they content themſelves to live unforgiven, at enmity to God, Heirs of Hell, deſtitute of right to Life and Salvation. O what folly! How much is the condition of ſuch to be lamented, who chuſe death before Life, guilt before Pardon, execution in Hell before the fruition of a glorious reſt in Heaven. God calls them to incline their ear and come unto him, hear, and their Souls ſhall live, and he will make an everlaſting Covenant with them, even the ſure mercies of *David*, *Iſa.* 55. 3. he aſſures them by his promiſe that if they will forſake their wicked ways, and ſinful thoughts, he will have mercy, and abundantly pardon; *Verſe* 7, but alas! all this moves them not, they are ſtill as unconcerned as before. 3. That Juſtification is not from Eternity. For any to affirm this is to affirm a contradiction; *i. e.* that we

were both guilty, condemned, and juſtified from Eternity; for who now are juſtified but ſuch as before were guilty and condemned: ſo that firſt God condemns us from Eternity as guilty, and then juſtifies us from Eternity according to theſe Men; touching what they alledge; *i. e.* God's purpoſe and decree, they may as groundedly gather from it that Perſons are effectually called from Eternity, conformed to the Image of Chriſt, and glorified from Eternity.

5. In the deſcription, I ſay, it is God's act by his Law of Grace, it is not by an immediate, but a mediate act that God juſtifies, ſeeing it is God's act by this his Law; and that it is will appear further, if we conſider that we can neither be juſtified by the Law of innocent Nature, nor by the Law of *Moſes*. And if not, then by ſome other Law, for as condemnation is by Law, ſo Juſtification. As diſobedience then to the Law of Grace brings upon us condemnation; ſo obedience to the ſame Law gives right to Pardon and Life which is Juſtification: If ſo be that Sinners remain impenitent unbelieving Rebels againſt Chriſt, by this Law they are condemned; but on the contrary, if they through Grace become Penitent, Obedient Believers, then this Law intitles them to impunity and Life. *Prov.* 17. 15. *He that juſtifieth the wicked, and he that condemneth the juſt, even they both are an abomination to the Lord.* Now then if both theſe be an abomination to the Lord; he can neither do the one, nor the other; *i. e.* he will neither juſtifie the wicked, nor condemn the juſt; but on the contrary he will juſtifie the juſt. The Judge of all the Earth will do right, *Gen.* 18. 25. He will undoubtedly act according to his Preſcription. *Deut.* 25. 1. The Judges were to juſtifie the righteous, and condemn the wicked; ſo then, as a Man muſt be wicked before God condemn him; and juſt before God juſtifie him; then he that is wicked muſt be ſo accounted from his diſobedience to ſome Law; to ſay a Man is wicked, and yet he is not diſ-

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obedient to ſome Law, is to ſay there is no tranſgreſſion where there is no Law; and ſeeing thoſe are only wicked who go on in the practice of Sin unrepented of, and will not believe, nor give their conſent to be ſubject to God in Chriſt, then ſuch muſt be accounted wicked from their rebellion and diſobedience to the Law of Grace, ſeeing it is this Law only that requires Repentance towards God, and Faith in our Lord Jeſus Chriſt: But then on the contrary a Man muſt be accounted juſt alſo by his Conformity to ſome Law; to ſay a Man is juſt and righteous, and ſay he is not in Heart and Life conformed to ſome Law, is to frame a righteouſneſs without relation to a Rule, which cannot be. Now ſeeing thoſe are righteous who are penitent Sinners, obedient Believers; they muſt be accounted ſuch by the Law of Grace, ſeeing this is the righteouſneſs which it doth require; and whoever they are that have this righteouſneſs the Law of Grace will for the ſake of Chriſt juſtifie them hereupon; *i. e.* they have a right hereupon to Impunity and Life, both which are promiſed by the Covenant of Grace to all Penitent and believing Sinners. And further both Juſtification and Condemnation are accounted to be acts of a Judge, and a Judge he both juſtifies and condemns according to Law; ſo that in Law a Perſon is either juſtified or condemned before the Judge by publick Sentence do juſtifie or condemn. Thus then, as God hath conſtituted a Law, according to which he will both juſtifie and condemn, it is manifeſt that this Law of God, which is his Inſtrument, doth it ſelf condemn or juſtifie before God's publick Sentence as Judge either of Condemnation or Juſtification; hence it is ordinary for Perſons to ſay, they think ſuch an one is guilty in Law, or clear in Law before they come upon their Trial before the Judge, or he pronounce them either clear or guilty. Seeing then that Chriſt is the great Legiſlator, Lawgiver, and Judge; *Iſa.* 33. 22. *For the Lord is our Judge,*

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the Lord is our Lawgiver, the Lord is our King, he will ſave us. Then he muſt have Laws from whence he hath this Title and Office, and if he have Laws, he muſt rule by Law, and ſo by Law he muſt juſtifie and condemn: ſo that manifeſt it is before Chriſt do paſs the Sentence either of Juſtification or Condemnation, Perſons are juſtified or condemned by that Law which he hath appointed to be the Rule of Judgment, and this Law is no other but the Law of Grace, called the Goſpel. *Rom.* 2. 16. *In the day when God ſhall judge the ſecrets of Men by Jeſus Chriſt, according to my Goſpel.* As the Goſpel or Law of Grace is the Inſtrument whereby Chriſt doth juſtifie or condemn Sinners now; ſo it is the Rule according to which he as the righteous Judge will paſs Sentence at the great day to everlaſting Happineſs or eternal Damnation. To illuſtrate the matter, ſuppoſe a Perſon hath committed a capital Crime, *i. e.* a Crime for which he is to die, the King draws up, and ſends unto him a conditional Act of Grace, in which he offers Pardon; and not only ſo but his favour and great advancement, in caſe he will perform ſuch or ſuch conditions expreſſed in that Act; if the Criminal conſent, he is pardoned *ipſo facto*, immediately by virtue of the Act, and alſo hath right unto the favour and advancement promiſed, and this before the Judges acquitment according to the Act, and this right thus to be acquitted did reſult from his conſent: this is juſt the caſe with us, we all deſerve Death, and that Eternal; now the great King of Heaven as it were hath drawn up and ſent unto us a conditional Grant or Act of Grace, in which he offers Pardon, and not only ſo, but his favour, and the greateſt advancement, in caſe he will perform thoſe conditions, offering us his Grace that we may, now if we perform, then we immediately for Chriſt's ſake have right to his favour, and this high advancement, before the Judges publick Sentence.

Seeing

Seeing further that there is the Preceptive and Retributive part of the Law of Grace; *i. e.* that part which commands duty, and that part in which God doth diſtribute rewards or puniſhments: The Queſtion will be what part it is whereby God doth juſtifie? I Anſwer, The command it ſelf when obeyed, doth implicitely juſtifie, ſincere obedience to the commands of the Goſpel implies our right, in that we cannot hereupon but be actually juſtified: But then directly and actually I take it to be the Goſpel promiſe which doth juſtifie; for obedience to the command which is the performance of the condition, hath reſulting from it a right to the promiſe both of Pardon and everlaſting Life, and it is by the promiſe that God doth aſſert us to have this right, which is his juſtifying of us, and will maintain this our right if called into queſtion. A little for the proof of this, *He that confeſſeth and forſakes, ſhall find mercy*, confeſſing and forſaking of Sin is that which God commands, now this being obeyed; *i. e.* if there be an unfeigned confeſſing and forſaking of Sin; then ſaving mercy is by God through Chriſt conveyed in the promiſe, and this ſame promiſe aſſerts, and vindicates in this conveyance the Souls right, which is its juſtifying act. That alſo, *Let the wicked forſake his way, and the unrighteous Man his thoughts, and turn unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon*; Now upon the wickeds forſaking his ways, and the unrighteous Man his thoughts, the promiſe annexed makes over his right (which conſiſts in his obedience to the preceding command) to the Pardon and Mercy promiſed; and will maintain and vindicate this his right in caſe it be called into queſtion. Now thoſe Perſons that will not admit of a Juſtification of this ſort, they will urge (that if we be Penitent returners) to flee to the Promiſe, and plead the promiſe, and will tell us that we have right unto the good promiſed, foraſmuch as God by his Spirit hath wrought the qualifications

fications which gives right, and if we muſt flee to the Promiſe and plead the Promiſe, as having a right through Chriſt upon ſuch qualifications which are of Grace; Doth not this ſpeak that the Promiſe doth both aſſert our right, and alſo will maintain our right to Pardon and Life? And what is it but juſtifying? Saith a Reverend Divine, you ſhall hear a Proteſtant in his Prayer appealing from the Tribunal of God's Juſtice, to the Throne of his Grace, and yet in his Sermon be telling the People, that it is nothing elſe but the perfect Obedience and Satisfaction of Chriſt imputed to them (you muſt know, to be accounted by God as their perſonal righteouſneſs) that ſaves them; which is to bring them back from the Throne of his Grace, to the Bar of his Juſtice to be judged.

6. When I ſay that Juſtification is God's aſſerting act by his Promiſe of Grace our right to Pardon and Life for the ſake of Chriſt upon our believing, I do not think that Pardon is any part conſtituting our Juſtification, but a benefit which doth immediately follow thereupon. For conſider we Juſtification firſt, Actively, ſo it conſiſts in God's giving us a right through Chriſt by his Promiſe upon our obedience to the preceptive part of the Law of Grace; or if you will, upon our performance through his Grace of the conditions of the new Covenant, I mean ſuch upon which we have a right at the firſt, or at the firſt an intereſt, or our firſt acceptance into favour through Chriſt, *Epheſ.* 1. 6. *To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved.* Or 2*ly*, Conſider we Juſtification paſſively, ſo it is our having this right. Now obſerve, Pardon is that which God gives right to by his promiſe, and which we have right to, conſidered as ſubjects qualified; *i. e.* as true penitent Believers, and ſo muſt be a precious benefit devolved upon us as Perſons who have right. But ſeeing that many worthy Divines have affirmed, and under-

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taken to prove that our very juſtifying righteouſneſs conſiſts in Pardon of Sin, I ſhall here give my thoughts and the grounds of them upon the point, and ſhall not impoſe upon any, but leave Perſons to take or leave as they ſhall have light and evidence.

SECT. VII.

Wherein Pardon and Juſtification agree, and wherein they diſagree.

I Shall then firſt ſhew wherein Juſtification and Pardon agree.

1. They agree in the principal Efficient, which is God, 'tis God that Juſtifies, and 'tis God that Pardons. *Rom.* 8. 33. *Who ſhall lay any thing to the charge of God's elect? it is God that juſtifieth.* Epheſ. 4. 32. *And be ye kind to one another, tender hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.* 1 John 1. 9. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.*

2. They agree in the Meritorious Cauſe, Chriſt hath purchaſed the one and the other, it is for his Merits we are Juſtified, and for his Merits we are Pardoned. *Rom.* 3, 24. *Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.* Rom. 5. 9. *Much more then, being now juſtified by his blood, we ſhall be ſaved from wrath through him.* Matth. 26. 28. *For this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſins.* Acts 13. 38. *Be it known unto you therefore, Men and Brethren, that through this Man is preached unto you the forgiveneſs of ſins.*

3. They agree in the Subject, both Juſtification and Forgiveneſs relates to a Penitent Believer, and ſuch an one only (I ſpeak of the Adult) that is Juſtified, and

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'tis a Penitent Believer, and ſuch an one that is Pardoned. *Acts* 10. 43. *To him give all the Prophets witneſs, that through his Name whoſoever believeth in him ſhall receive remiſſion of ſins.* Acts 3. 19. *Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.*

4. They agree in the Inſtrumental Cauſe, and that is the Covenant of Grace, or God's gracious Promiſe, for this is God's Inſtrument whereby he doth convey a right to Pardon, not only Pardon, but a right unto it. *Iſa.* 43. 25. *I, even I am he, that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.* Iſa. 44. 22. *I have blotted out, as a thick cloud, thy tranſgreſſions, and as a cloud, thy ſins return unto me, for I have redeemed thee.*

5. They agree in time, when a Perſon is Juſtified, he is Pardoned, there is no time wherein a Perſon is Juſtified, but he is Pardoned, nor wherein he is Pardoned, but he is Juſtified.

I proceed Secondly, To ſhew wherein they differ.

1. And Firſt, They differ as Juſtification hath the priority of Nature; *i. e.* Juſtification is in order of Nature before Pardon, a Man muſt in order of Nature have a right to Pardon before he have it, he muſt Repent and Believe, and ſo be conformed to the Goſpel Law, before he be righteous in the Senſe of that Law, and ſo have right to Pardon.

2. They differ in their habitude or relation, Juſtification properly relates to a falſe Accuſation, Pardon of Sin to a true and juſt one, he that is accuſed falſly (when his Innocency is cleared as to the Crime of which he is accuſed) may be ſaid to be juſtified. *Deut.* 25. 1. *If there be a controverſie between Men, and they come unto judgment, that the judges may judge them, then they ſhall juſtifie the righteous, and condemn the wicked.* But now he that is truly and juſtly accuſed, he may have

Pardon

Pardon of the Crime committed, but he cannot by that Law whereby he was Convict be juſtified, or accounted as righteous, with reſpect to the Crime of which he hath been truly and juſtly accuſed. He that is accuſed of Impenitency and Unbelief, if the Accuſation be falſe, the Law of Grace accounts him righteous, and ſo juſtifies him againſt that Accuſation; But if a Perſon accuſed of Impenitency and Unbelief, and the Accuſation be true and juſt, this Law will Pardon upon Repentance and Faith through Chriſt, but it will not juſtifie upon Repentance and Faith, as a Perſon that hath been falſly accuſed, for he was truly and juſtly accuſed before he did Repent and Believe, though not when he believed.

3. They differ in their Eſſence or Nature, that which conſtitutes Juſtification is our Conformity to the Law of Grace, upon which God in his gracious Promiſe through Chriſt accounts us righteous, but that which conſtitutes Pardon is not a Conformity or Obedience of this ſort; but our acquittance and diſcharge from obligation to Puniſhment due, true it is upon this Goſpel Righteouſneſs for Chriſt's Satisfaction and Merits we are pardoned, but yet Pardon is not nor cannot be that Righteouſneſs which the Goſpel calls for to our Juſtification; for if ſo, we ſhould firſt have forgiveneſs, and then forgiveneſs upon the account of that forgiveneſs, and ſo Pardon of Sin ſhould be a condition of it ſelf, and be in order of Nature before it ſelf, which I know not how to free from a contradiction.

4. They differ in the different formality of the Subject to which they do relate, for the Law of Grace in juſtifying conſiders Perſons as conformed to its commands, and upon that accounts them through and for Chriſt righteous; but in pardoning it conſiders them previouſly as tranſgreſſors, though yet as thoſe who have right to Pardon by reaſon of their Conformity through Grace unto its Precepts; and therefore for

Chriſt's

Chriſt's ſake aſſures them of Pardon hereupon, for upon Confeſſion and forſaking of Sin, and turning unto the Lord, God by his gracious Promiſe aſſures us of Pardon. And that the Goſpel Law in pardoning doth previouſly conſider the Perſon as a tranſgreſſor, appears, foraſmuch as it Pardons not only ſuch as have right to Pardon, but thoſe who have need of it, and who have need but ſuch as before Pardon are altogether in a ſpecial ſort unpardoned tranſgreſſors.

5. There is a difference betwixt Juſtification and Pardon, as touching the Moral Efficiency of the Law of Grace juſtifying and pardoning; for in the one it aſſerts a Perſon's right, but in the other it conveys that which it aſſerted his right unto. Theſe things being laid together, and duly conſidered, to me 'tis evident that Juſtification and Pardon cannot be the ſame, nor yet that Pardon can be our juſtifying Righteouſneſs, but a ſpecial benefit immediately following our Juſtification.

But it may be ſaid Condemnation and Juſtification are oppoſed, and therefore as Condemnation conſiſts in the Laws Sentence of a Sinner to puniſhment: ſo Juſtification muſt conſiſt in acquitting the Sinner by Law Sentence from puniſhment; and if ſo, Is not here Pardon? and if Pardon, Then muſt not Juſtification conſiſt in Pardon?

1. I Anſwer; Firſt, Juſtification and Condemnation are oppoſed materially, for as the matter of Juſtification muſt be a Righteouſneſs: ſo the merit of Condemnation muſt be Unrighteouſneſs; or thus, the matter of Juſtification muſt be Conformity to a Law: the merit of Condemnation muſt be the violation of that Law.

2. They are oppoſed in the different account of the Law, for whom the Law Condemns, them it accounts Guilty: But whom it Juſtifies, thoſe it accounts Righteous. But now though Juſtification and Condemnation be thus oppoſed, yet it doth not follow that what

what is the form of the one, the contrary to that is the form of the other; or it doth not follow that as Condemnation conſiſts in bearing the Laws Sentence to Puniſhment, ſo Juſtification in acquitting from Puniſhment. (Indeed all juſtified Perſons are moſt certainly acquitted, but Juſtification in its own nature is not an acquitment). Pardon and Condemnation are thus formally oppoſed, but not Juſtification and Condemnation. But it may be ſaid further, muſt he not be innocent, who is acquitted? and is not every innocent Perſon righteous? I Anſwer, an acquitment implies the Perſon who is now acquitted was once guilty of that from which he is now acquitted; and ſo by Innocent, here can only be meant one that is diſcharged from deſerved puniſhment, and ſuch an one is clear indeed, but then this his clearing doth imply a right by ſome pardoning act, or act of Grace. Every juſtified perſon is diſcharged from the Condemnation of the Law, or the Execution of the Law's Sentence, but then this diſcharge implies a previous Righteouſneſs, not for which, but upon which he is accounted to have right to that diſcharge, and without which he might not have it, for he that believes not is condemned, and the wrath of God abides upon him, ſo then a Perſon is righteous formally by this previous Righteouſneſs, and not by his diſcharge, for that is only, as is plain, the immediate fruit of his Righteouſneſs.

SECT. VIII.

How our right to Pardon and Life is through Chriſt, and how he is our Surety, and hath procured the New Covenant for us.

I Come now to ſhew that it is through Chriſt that Sinners have right to Pardon and Life upon believing; and it is through Chriſt in a double regard. In regard to a Ranſom paid, and Covenant obtained.

It is through Chriſt in the firſt place, as having paid the Ranſom for Sinners Redemption. *Matth.* 20. 28. *Even as the Son of Man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.* 1 Tim. 2. 5, 6. *For there is one God, and one Mediatour between God and Men, the Man Chriſt Jeſus. Who gave himſelf a ranſom for all, to be teſtified in due time.* We are all by Nature Sin's Slaves, Satan's Captives, loving the World, and the things of the World, curſed and condemned by the Law, being Tranſgreſſors, liable to the intollerable wrath of an Almighty God; Chriſt paid a ſufficient Ranſom by his Obedience and Sufferings, From the power and dominion of Sin. *Titus* 2. 14. *Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar People, zealous of good works.* From the thraldom of Satan. *Coloſſ.* 2. 15. *And having ſpoiled principalities and powers, he made a ſhew of them, openly triumphing over them in it.* Heb. 2. 14. *Foraſmuch then as the Children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death; that is, the Devil.* From this preſent evil World. *Galat.* 1. 4. *Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father.*

ther. From the Curſe of the violated Law. *Galat.* 3. 13. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree.* From the wrath of an offended God. This ranſom paid by Chriſt gave ſuch ſatisfaction to an offended God as that he deals with none of the Sons and Daughters of Men, now upon terms of the violated Law of works: but is ſo far through this ſatisfaction given reconciled, as that he grants them a reprieve from Hell, and much riches of goodneſs and mercy to lead them to repentance; yea, and reveals himſelf further willing in a ſaving manner to be at peace with, and reconciled unto Sinners, upon their ſubjection to the Goſpel Law, who have the explicit offer. And this ſatisfaction given by Chriſt's ſufferings was no ſtrict fulfilling of the Law threat, but a fulfilling the Law of Mediation or Redemption, for the Soul that ſinned was to die; though for the ſatisfaction given by Chriſt a ſtop was put to the execution of the Law threat. When Perſons ſay that the ſatisfaction Chriſt gave by his ſufferings was a fulfilling of the threatning, part of the Law of Innocency which Man had broken, 'tis a great miſtake, for in what was threatned by the Law, was included corporal diſtempers, and ſpiritual and eternal death and damnation. But Chriſt though he ſuffered did not ſuffer after this ſort, or in this kind, and therefore as is plain his ſufferings could not be a ſtrict fulfilling of the threatning part of this Law; though yet obſerve his ſufferings were for us and in our place and ſtead: But yet ſo as God did mercifully accept of theſe ſufferings of Chriſt, as a ſufficient ſatisfaction inſtead of that which we deſerved to ſuffer for ever.

Satisfaction is not the giving or paying the ſame which was due in Law; but it is the giving or paying ſomething to the offended party which is equivalent, or that doth amount to as much as though that ſame had been given or paid which was due in Law; 'tis

granted by the moſt of Divines that Chriſt, though he did not, nor could not ſuffer the *Idem*, or that ſame which was due to us, yet as his ſufferings were a ſatisfaction, they were the *Tantundem*; they were equivalent, yea, infinitely more in value, than the ſufferings of Mankind in Hell, for theſe could never have pacified an offended God, made atonement, nor procured new terms of Peace, being only the ſufferings of finite Beings; but the ſufferings of Chriſt were the ſufferings of an infinite Being; *i. e.* the ſufferings of that Perſon who is God as well as Man, and therefore muſt have an infinite virtue and efficacy in their own nature. *Acts* 20. 28. *Take heed therefore unto your ſelves, and to all the flock, over which the Holy Ghoſt hath made you overſeers, to feed the Church of God, which he hath purchaſed with his own blood.*

But did not Chriſt fulfill the Law by his Paſſive Obedience?

I Anſwer, Firſt, There is a ſtrict fulfilling of the Law by Paſſive Obedience, and that is when the very ſame in kind is ſuffered which was threatned, this Chriſt neither did nor could ſuffer, as hath been ſhewed above. Secondly, There is a virtual fulfilling of the Law, by Paſſive Obedience, and that is when ſatisfaction is given hereby to the Lawgiver, who hath left himſelf a liberty to accept of ſuch ſatisfaction, and ſo diſpence with the threat as to its chief and main execution, and thus Chriſt by his ſufferings may be ſaid to have fulfilled the Laws threat.

But Chriſt was our Surety, and as ſuch he muſt be under the ſame obligation with us.

For Anſwer to this, let us enquire in what Senſe Chriſt cannot be ſaid to be our Surety, and then in what Senſe he may.

1. Then Chriſt in undertaking for Sinners was not ſuch a Surety, as bound himſelf to pay or diſcharge their Debt in caſe of non-payment, upon good Security from them: There are ſuch Sureties as theſe, as

as oblige and bind themſelves to a Creditor for others, upon good Security from them, ſo that if the Creditor come upon theſe Sureties in caſe of the real Debtor's non-payment, they again may come to ſave themſelves harmleſs upon the Debtor, or ſuch as were bound for him. But Chriſt was no ſuch Surety for us, he did not engage to pay our Debts upon good Security from us, that we would pay them our ſelves, or if we did not, he might by virtue of our Security recover his own of us. I think none will ſay Chriſt was ſuch a Surety as this.

2. Chriſt was not ſuch a Surety as put himſelf into the ſame bond with us, and obliged himſelf to pay the ſame in kind which was due unto us; for let us put the Queſtion, Whether he was immediately upon Man's tranſgreſſions bound over to ſuffer by the Laws threat, or did voluntarily engage himſelf to make ſatisfaction for Man's offence? If the former, then he muſt have been bound for Man's performance of the condition of the firſt Covenant; for if he was not, How could he have been immediately bound over to ſuffer by the Laws threat? Immediately to fall under the penalty for the non-performance of another, ſuppoſeth he that doth was bound for that other he ſhould perform; and if it be thus, then Chriſt muſt have been a Surety for Innocent Man that he ſhould perform perſonal, perfect, and perpetual Obedience, and ſo the firſt Covenant muſt have Chriſt a Mediatour and Surety, and yet Man fell too. If he did voluntarily engage himſelf to ſuffer for Man's offence, then I ask by what Law? If it be ſaid by the Law of Works, in putting himſelf under it as Man's Surety, I grant under the *preceptive* part of this Law Chriſt put himſelf voluntarily, and therefore is ſaid to be *made under the Law*. But that he was under the *penal* part, ſo as that the Law did account him Man's Surety, that had bound himſelf in the ſame bond with him to ſuffer for him in caſe he did tranſgreſs, this could not

be; for this runs us upon the former, *i. e.* that Chriſt muſt be bound for Man as his Surety upon the drawing up of the firſt Covenant, while Man was yet in his integrity, to ſuffer the puniſhment threatned in caſe he did tranſgreſs: or elſe how could the Law as they ſay immediately proceed againſt him in binding him over to puniſhment upon Man's offence? and if it be ſaid, he voluntarily put himſelf into our bond upon the breach of the Covenant, then it muſt be proved, that the Law did make proviſion for and accept ſuch a Surety for fallen Man, and his ſufferings for his diſcharge from the penalty due; and if it be ſo then this Law muſt immediately without any more to do acquit Man from guilt, and ſo be a pardoning Law, which yet curſeth and condemns all Mankind as tranſgreſſor; for obſerve if a Law do accept of the ſufferings of another in my ſtead who have violated the Law, it muſt acquit and diſcharge me from puniſhment which was due herenpon.

It may be ſaid were not the ſufferings of Chriſt in our ſtead and place? I Anſwer, yes, though not accepted by the Law as ſuch but by the Lawgiver: for as I have ſaid, ſo I ſay again if they be accepted by the Law of Works in our place and ſtead, then it cannot chuſe but be a pardoning Law, and if ſo it muſt be the ſame with the Goſpel. Hence then

1. Chriſt is ſuch a Surety as interpoſed for us, and obliged himſelf freely to make ſatisfaction for us poor offenders, who were altogether inſufficient.

2. Chriſt is ſuch a Surety, as by the conſent of his Father did make ſatisfaction, or give a valuable conſideration for our acquitment and diſcharge from the Curſe and Condemnation of the Law, upon condition that we offenders ſhould have no benefit by this his ſatisfaction but in and through and from him, and that upon his own appointed terms.

Seeing I have above put the Queſtion by what Law Chriſt was bound to ſuffer, I ſhall a little more fully

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and diſtinctly reſolve it, before I paſs further. Diſtinguiſh we of Laws.

1. There is the Law or Covenant of Works made with Innocent Man; that Law which promiſed the continuance of Life and Happineſs upon condition of perſonal, perfect, and perpetual obedience, and threatned Man with everlaſting death upon his diſobedience. Now this Law firſt, did not only bind us to obey God our Creator, and Rector, but Chriſt alſo as Man, for Chriſt conſidered as God Creator and Rector, he cannot be under a law given to his Creatures; but then as Man partaking of the ſame Nature with us, he muſt be under this law as binding him to obedience, I mean, as to the preceptive part. But then Secondly, This Law tranſgreſſed by us, doth only bind us to ſuffer puniſhment, not Chriſt; and the reaſon is becauſe the Law doth not bind any to ſuffer the penalty it threatens, before it by them be violated and broken; now we have violated and broken the Law, and it binds us over immediately to ſuffer the puniſhment threatned, but not Chriſt, and that becauſe Chriſt conſidered as Man was ever Innocent, and never in the leaſt violated or broke the Law of Works, and therefore could not be bound by this Law to ſuffer the penalty, not for himſelf, it may be ſaid, but yet for us as our Surety; I Anſwer, No, he was not bound for us by the Law of Works to ſuffer as our Surety, and that becauſe the Law of Works reveals nothing of, nor makes any proviſion for a Surety.

2. There is a Covenant or Law of Grace, and by this Chriſt was neither bound to Obedience, nor ſuffering; for the Covenant or Law of Grace, it commands Faith and Repentance, and threatens damnation to the unbelieving and impenitent: But Chriſt is not by this Law or Covenant to believe or repent: indeed he hath bound himſelf in the promiſſory part of this Covenant to give the ſaving bleſſings thereof to all believing and penitent Sinners; but he is not bound

by the preceptive part to repent and believe, or by the threatning part to ſuffer in caſe he do not.

3. There is the Law of Mediation, that which Divines call the Covenant of Redemption, in which he freely engaged to purchaſe our Redemption, and this is the Law by which Chriſt was bound to ſuffer for us, to ſatisfie, and make atonement, and this both by his Father's appointment, and his own free conſent. *John* 10. 17, 18. *Therefore doth my Father love me, becauſe I lay down my life, that I may take it again. No Man taketh it from me, but I lay it down of my ſelf, I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.* It is plain from this Scripture that Chriſt was obliged by no Law, but his Father's command, and his own conſent, and in what Law ſhall we find the Father's command to Chriſt to lay down his Life, and Chriſt's free conſent thereunto, but in the Law of Mediation? As thus, ſuch a Man hath committed a capital Crime; *i. e.* a Crime that deſerves Death, another freely conſents and engageth to ſuffer in his ſtead; now this Man that thus freely conſents and engageth himſelf, no Law previous to his own conſent and engagement doth bind him thus to ſuffer for the other, ſeeing he is Innocent as to the Crime, and ſo cannot be charged with the Crime the other is guilty of, and this was the caſe in Chriſt's ſuffering for us; ſo that from what hath been ſaid, it is granted that Chriſt as our Surety hath ſuffered in our place and ſtead; but that this was according to the intention or direction of the Covenant of Works, this I deny. I will grant that if the Covenant of Works had not been broken, Chriſt had not been our Surety, nor ſuffered to ſatisfie Juſtice, and make our atonement; but then that eventually, Chriſt actually became our Surety, was from the purpoſe of an all-wiſe, juſt, holy, and merciful God above and beſides either the intention or direction of the Law of Works. *Him hath God ſet forth to be a Propitiation for Sin.* Rom. 3. 25.

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As it is ſaid before, he became actually Surety by his own free offer to make ſatisfaction to the juſtice of God by his Death, for Man's breach of the Law of Works, and God he accepted the offer, and this not according to any thing intended of this nature in the Law of Works; but of his meer grace and good pleaſure towards us, and yet with a deſign both to ſecure the glory of his own juſtice and holineſs, and to declare the glory of his own Wiſdom and Mercy, and to keep up the repute of his Law which Man had willfully violated.

Theſe things are clear from Scripture.

1. That God accepted of the offer of Chriſt's Mediatourſhip, or Suretiſhip of his meer good pleaſure. *Having predeſtinated us unto the Adoption of Children by Jeſus Chriſt to himſelf according to the good pleaſure of his will.*

2. That God accepted of this offer with a deſign to advance the glory of his Juſtice. *Rom.* 3. 26. *To declare, I ſay at this time his righteouſneſs; that he might be juſt, and the juſtifier of him which believeth in Jeſus.*

3. That he might advance the glory of his Wiſdom and Mercy. *Epheſ.* 1. 6, 7, 8. *To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace. Wherein he hath abounded towards us in all wiſdom and prudence.*

4. That he might keep up in the World the repute of his Holy Law, in that he would not diſpenſe with the breach thereof without ſatisfaction. *Iſa.* 42. 21. *The Lord is well pleaſed for his righteouſneſs ſake, he will magnifie the Law, and make it honourable.*

2. It is through Chriſt, in the ſecond place by his meritorious and ſatisfactory righteouſneſs, procuring the grant of a remedying Covenant or Law of Grace, a Covenant or Law of Grace ſuited to Man in his

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lapsed or fallen state; for whereas it was become naturally impossible for fallen Man to have Justification or right to Life by the Law of Innocent Nature. Christ he purchaseth a new Law, that should be a remedy to fallen Man, notwithstanding his violation of the first Law: So that now if Man do perform the conditions of the Covenant of Grace, his Sin shall be pardoned, and he shall have right to Life; so that it is Christ who hath purchased the new Covenant, and it is upon the account of Christ's Merits that God will mercifully accept the obedience which this Covenant requires (instead of that Innocency which the Law of perfect Works called for, I mean works without any Sin attending them, or works performed by an Innocent Creature) and justifie, and give right to Pardon and Life thereupon. When I say that God upon the account of Christ's Merits will mercifully accept the obedience which the Covenant of Grace injoins instead of that Innocency the Law of sinless perfect Works called for; the meaning is not, as some are prone to imagine, that our Evangelical or Gospel Obedience will answer that law, or be accepted by that law, or that that law will justifie us upon that Obedience, No, no, for it is only the obedience of Christ that answers that law, removes the Curse of it, and merits Pardon for our breach of it; but the meaning is, that whereas God might in justice after Man's wilful fall, have insisted upon the very terms of that law which was violated, he was pleased in his abundant free grace and rich mercy for the sake of Christ, to declare by the new Covenant, that now he would accept of the sincere Obedience of poor Sinners, and account them Subjects united to Christ, and as such having right through him to Pardon and Life, which is his justifying of them. Now because not only such as profess themselves *Socinians*; but also those that pretend to be Enemies unto them do deny the Covenant of Grace to be purchased by Christ, exclaiming against

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me at a great rate, and ſaying, O, he is wrong in the very foundation, he holds Chriſt hath merited the Covenant of Grace, when it is only the free gift of the Father. I judge it a fit place under this head a little more fully to correct the *Socinian* Spirit in theſe Men, who yet know not it is any ſuch thing that they are in the leaſt poſſeſt with; and this by clear proof from Scripture, that Chriſt hath purchaſed this Covenant.

That then which conſtitutes the Covenant of Grace betwixt God and Man is God's gracious promiſe on his part of the gift of ſaving benefits to Man, and Man's engagement on his part through the grace of God to perform all that which may give him right unto and intereſt in the promiſed benefits. Now if I prove from Scripture, that there is no ſaving benefit which God promiſeth to give unto Man, nor yet any grace which is required of Man to give him right unto and intereſt in theſe benefits: but Chriſt hath purchaſed them, I hope I ſhall ſufficiently have diſcharged my province in proving the Covenant of Grace to be purchaſed by Chriſt.

1. In the firſt place let us conſider the benefits that by God are promiſed, or offered in the Promiſe to Man, and as we go along prove that they are purchaſed by Chriſt.

1. God promiſeth Juſtification. *Iſa.* 45. 25. *In the Lord ſhall all the ſeed of* Iſrael *be juſtified, and ſhall glory.* Chriſt hath purchaſed Juſtification, *Rom.* 5. 8. 9. *But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us: Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him.*

2. God promiſeth reconciliation and peace, *Iſa.* 27. 5. *Or let him take hold of my ſtrength that he may make peace with me, and he ſhall make peace with me.* Chriſt hath purchaſed this, *Rom.* 5. 10. *For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we ſhall be ſaved by life.* Coloſ. 1. 21, 22.

21, 22. *And you that were ſometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled. In the body of his fleſh through death, to preſent you holy, and unblameable, and unreproveable in his ſight.*

3. God promiſeth remiſſion of Sin. *Iſa.* 43. 25. *I, even I am he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.* And this is purchaſed by Chriſt. *Matth.* 26. 28. *For this is my blood of the New Teſtament, which is ſhed for many for the remiſſion of ſins.* Epheſ. 1. 7. *In whom we have redemption through his blood, according to the riches of his grace.*

4. God promiſeth Redemption, *Pſalm* 34. 22. *The Lord redeemeth the Soul of his ſervants, and none of them that truſt in him, ſhall be deſolate.* Chriſt hath purchaſed this Redemption from Sin. *Titus* 2. 14. *Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar People, zealous of good works.* From Hell and wrath. 1 *Theſ.* 1. 10. *And to wait for his Son from Heaven, whom he raiſed from the dead even Jeſus, who delivered us from the wrath to come.* From the Curſe and Condemnation of the violated Law. *Galat.* 3. 13. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree.* From the power of the Devil. *Heb.* 2. 14. *Foraſmuch then as the Children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is, the Devil.*

5. God promiſeth Adoption, 2 *Corinth.* 6. 17, 18. *Wherefore come out from among them, and be ye ſeparate, ſaith the Lord: and touch not the unclean thing, and I will receive you. And will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.* And this is by Chriſt merited. *Galat.* 4. 5. *To redeem them that were under the Law, that we might receive the adoption of Sons.*

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6. God promiseth Eternal Life. *John* 3. 16. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* Christ hath purchased this. *Ephes.* 1. 14. *Which is the earnest of our Inheritance, until the redemption of the purchased possession unto the praise of his glory.* Rom. 5. 21. *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.*

This I have proved that the rich benefits promised by God, which are his part of the Covenant, are purchased by Christ.

I will proceed to prove also that what Grace is required of Man to give him right to and interest in these benefits of the Covenant is purchased by Christ.

1. We cannot have right to, nor interest in any of the above mentioned benefits without Repentance, for without Repentance we must perish. *Luke* 13. 3. *I tell you, Nay: but except ye repent, ye shall all likewise perish.* Christ hath purchased this. *Acts* 5. 31. *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.* And for certain Christ gives nothing but what he hath purchased, or the Spirit for this end to work it.

2. We cannot have right to, nor interest in any of the above mentioned benefits without Faith, he that believes not, the wrath of God abideth on him. Now Christ hath purchased this. *Philip.* 1. 29. *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.*

3. We cannot have right to, nor interest in any of the above mentioned benefits without sincere Obedience, which is virtually included in our first consent to be the Lord's. *Heb.* 5. 9. *And being made perfect, he became the Author of eternal Salvation, unto all them that obey him.* And this Christ hath purchased. *Titus* 2. 14. *Who gave himself for us, that he might redeem us from all iniquity,*

iniquity, and purifie unto himſelf a peculiar People, zealous of good Works.

This I have alſo proved, that what is required on our part Chriſt hath alſo purchaſed; and if Chriſt have purchaſed all that which conſtitutes the Covenant; *i. e.* God's gracious promiſes, and grace to enable us to perform the duties required to give us a right to and intereſt in the above mentioned benefits, then let the Reader judge, whether he be of the foundation that holds Chriſt hath purchaſed the Covenant, or he that denies it.

It is through Chriſt furthermore, that Souls have right to Pardon and Life upon true Faith, as God upon the account of his Meritorious Righteouſneſs, and all prevailing Interceſſion, communicates ſtill further and further aids of Grace for Believers perſeverance. As Faith and Repentance are required by the Goſpel to our initial Juſtification or right to Chriſt, and the benefits of Pardon and Life through him, ſo perſeverance in Grace is required to our continued and final Juſtification. *He that endureth to the end the ſame ſhall be ſaved.* And Chriſt hath merited perſevering Grace. *John* 10. 10. *The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have Life, and that they might have it more abundantly.* Epheſ. 5. 25, 26, 27. *Husbands, love your Wives, even as Chriſt alſo loved the Church, and gave himſelf for it; That he might ſanctifie and cleanſe it with the waſhing of water by the word. That he might preſent it to himſelf a glorious Church, not having ſpot, or wrinkle, or any ſuch thing: but that it ſhould be holy, and without blemiſh.* Heb. 2. 19. *For it became him for whom are all things, and by whom are all things in bringing many Sons unto glory, to make the Captain of their Salvation perfect through ſufferings.*

From what hath been ſaid we ſhall Obſerve, That none of Mankind now can be accounted righteous, and ſo have Juſtification by the Law that injoins ſin-

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leſs perfect Works, for if ſo, we muſt in the account of the Law be ſinleſs and perfectly righteous: And if ſo, it muſt either be by having ſuch a Righteouſneſs of our own; but this cannot be, there being no meer Man that hath ſuch a ſinleſs perfect Righteouſneſs of his own as this Law requires; or Secondly, It muſt be by having ſuch a Righteouſneſs of anothers; but this cannot be, for there is no Righteouſneſs of another that can anſwer the Law of Innocent Nature, but Chriſt's; and this Law neither doth nor can account us ſinleſs and perfectly righteous with Chriſt's Righteouſneſs; for if it ſhould or could account us perfectly righteous, by accounting the Righteouſneſs of Chriſt in it ſelf to be ours; or accounting us perfectly to have obeyed and fulfilled it in Chriſt's Obedience: It muſt account us to be thus righteous, either abſolutely, or upon performance of ſome condition by it required. If upon the performance of ſome condition, it muſt either be the condition it required of ſinleſs Man, which is perſonal, perfect, and perpetual Obedience; and if we could perform this we ſhould not need Chriſt's Righteouſneſs at all; for there had been no neceſſity of Chriſt's Righteouſneſs, if Man had continued to have performed a perſonal perfect Righteouſneſs: or it muſt be upon the performance of the condition of a ſincere Repentance and Faith: But the Law of Innocent Nature reveals not, and therefore cannot preſcribe ſuch a condition, upon the performance of which it will account us perfectly righteous through or by Chriſt's Righteouſneſs; for if it did, 'tis evident there would have been no need of God's publiſhing the new Covenant, or of promulgating the Goſpel. If it account us to be thus righteous, abſolutely without any condition at all, then it either accounts all Mankind to be perfectly righteous by Chriſt's perfect Obedience; or only ſome part of Mankind: if it account all Mankind to be perfectly righteous through Chriſt's Righteouſneſs, then all muſt have

have Justification, or a right to Life, and none of Mankind must perish, and if so, then we must have universal Salvation. If it account only some to be perfectly righteous with Christ's Righteousness, then it must consider them either as Elect, or non-elect; if it do not consider them as Elect, then the forementioned consequence is established. If it consider them as Elect, then the Law of Works must consider them as Sinners, and so make provision for the Salvation of some, and none for the Salvation of others, that which I do not know, any that will undertake to prove. But if it should be granted that the Law of Innocent Nature absolutely, without requiring any condition of them should account the Elect righteous upon Christ's perfect Obedience or fulfilling of it; then it must follow that Christ's sufferings are a meer nullity, and there is no need of them: for if upon Christ's active Obedience the Law do account all the Elect sinless and perfectly righteous (which it must do if it account them righteous personally with Christ's Righteousness) and justifie them as such who have perfectly obeyed Christ's perfect Obedience, then it cannot require suffering too, seeing that it only calls for suffering in case it have not the actual Obedience it requires. And it must follow further that there is no need of a Covenant of Grace, nor Repentance and Faith commanded therein, if the Law of sinless Works do account us perfectly righteous in Christ's perfect obeying it for us. But none of these things can be, as is plain if Persons will lay aside prejudice and consider. And if so, that cannot be found and true which some have affirmed, that Christ and we are one Legal Person, or that Christ and Believers are one Person in Law Sense, the Law accounting that what Christ did they did

But it may be said, when Persons become true Believers then the Law of Works accounts them righteous with the Righteousness of Christ, this is as much

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as to say, the Law of Works justifies upon Persons performing of the condition of the Gospel, and it knows nothing of, nor doth it prescribe any such condition, and so if it justifie, it must justifie upon terms unkown, and therefore unprescribed in it self, and thus it is made a sort of a blind justifying Instrument.

SECT. IX.

Faith described and explicated, in order to our Justification by it.

HAving shewn how it is through Jesus Christ that God doth assert and will maintain our right to Pardon and Life: I shall proceed to shew what Faith is, which is the thing required to give us right. *John* 3. 16. *Acts* 13. 39. *Acts* 16. 31.

An acute Author gives us this Description of it, 'tis a believing acceptance of Christ a Saviour, it is a short one, but yet a full one; for it implies First, Assent, Secondly, Consent, and Thirdly, our resolved following of Christ in his way, trusting and relying upon him whatever we meet withal.

First, It implies Assent, to these following things.

1. That by Nature we are all lost perishing Creatures, for how should a Man look after, or be concerned about Salvation by Christ, if he be not convinced of, and give his assent unto this, *i. e.* that in himself he is in a lost helpless condition. *Luke* 19. 10.

2. That Sin hath brought Mankind into this condition, Man was not in a perishing case, as he came forth of God's hands; but Sin hath made him miserable, a Subject liable to all the Miseries of this Life, and to the Pains of Hell for ever. *Rom.* 5. 12. 18. and 6. 23.

3. That God made Man sinless and upright, Man came not out of God's hands a crooked, but a straight piece of Work: He had not only the Natural but Moral Perfections which he was capable of, God saw all that he had made, and it was good; *i. e.* had the Perfections which were suitable and agreeable unto its Nature. *Eccles.* 7. 29.

4. That as God made Man a sinless upright Creature, and capable of Moral Government, so sinless and perfect Obedience from Man became due unto God.

5. That God gave Man a Law as the Rule of his Obedience, and this Law did require of Man personal, perfect, and sinless constant Obedience, promising Life upon his Obedience, and threatning Death upon his Disobedience.

6. That this Obedience the Law required was due unto God from Man, as his absolute Owner, rightful Governour, and great Benefactor: for whom should Man obey, but him who made him, hath the absolute dispose of him, the absolute Authority over him, and from whom he hath all his good.

7. That we have by our Sin violated the righteous Law of an Holy God, alienated and estranged our selves from him, cast off his Government, and made our selves voluntarily Vassals and Slaves to Satan, and thus have cast off our best good and last end, and are turned to the Creature, and so have forsaken God the Fountain. *Jer.* 2. 13.

8. That by this our Sin we have brought upon our selves the doleful Curse and Condemnation which the Law threatned against the Transgressors.

9. That we cannot deliver or save our selves from this cursed condemned state; seeing that 'tis impossible that he who hath once sinned should be accounted by the Law an Innocent Person, or one that never sinned; and so also it is impossible that finite Creatures who are Transgressors, should ever pay a sufficient

ent Ranſom, or the full price of Redemption to offended Juſtice.

10. That there is need of a Saviour or a Redeemer for ſuch poor loſt undone Creatures, one that may be an Innocent Perſon, and able to make full ſatisfaction to God for Man's offence.

11. It implies an aſſent that there is a Saviour, and this Saviour is appointed by God, and that he is able to ſave, yea, mighty to ſave.

12. That this Saviour is the only begotten Son of God given and ſent by God for this purpoſe. *John* 3. 16.

13. That God by the Goſpel did reveal and promiſe this Saviour to our firſt Parents upon their Apoſtacy. *Gen.* 3. 15. And ſo alſo to us. 2 *Tim.* 1. 9. 10.

14. That this Goſpel in which Chriſt a Saviour is revealed is true, the very truth of God. *Coloſſ.* 1. 5.

15. That it was the meer love and mercy of God that moved him to give and ſend his Son to be a Saviour, no previous deſerts in Man could be the motive. 1 *John* 4. 9, 10.

16. That Chriſt our Saviour is true God, of the ſame Eſſence with the Father, equal in Power and Glory. *Rom.* 9. 5.

17. That Chriſt that he might be a fit Saviour though he was God yet became Man, not that he ceaſed to be God, but by becoming what he was not, God and Man in one Perſon for ever. It was fit he ſhould be Man that he might obey, and God that his obedience might be meritorious: it was fit that he ſhould be Man that he might ſuffer, and God that his ſufferings might be ſatisfactory. *Heb.* 2. 14. 16. *Philip.* 2. 6, 7, 8. *John* 1. 14. *Galat.* 4. 4.

18. That he was conceived by the Holy Ghoſt in the Womb of the Virgin *Mary*; and born of her, and that without Sin. *Matt.* 1. 20. *Luke* 2. 6, 7.

19. That his Name was given him according to his Office, and the great work appointed for him by the

Father; *i. e.* Jeſus, becauſe he ſhould ſave his People from their Sins. *Matt.* 1. 21.

20. That this Lord Jeſus having lived upon Earth, in perfect conſtant Obedience without the leaſt Sin, teaching and preaching the way of Salvation, working many Miracles for the teſtimony and confirmation of the Divinity of his Perſon, and the truth of his Doctrine and Office; he freely gave himſelf to be a Sacrifice for our Sins to pay our Ranſom, and make our Atonement in ſuffering the ſhameful and painful Death of the Croſs, and alſo to free us from the Curſe of the Law. *Heb.* 4. 15. *Heb.* 7. 26. *Heb.* 2. 3, 4. *Titus* 2. 14. *Heb.* 9. 26. *Matt.* 20. 28.

21. That he expired, died, or gave up the Ghoſt upon the Croſs. *Luke* 23. 46.

22. That he was taken from the Croſs and laid in the Grave. *Luke* 23. 53.

23. That he roſe again the third day; though he did really die, and was laid in the Grave, yet he ſaw no corruption, he could not be holden by the bonds of Death, but aroſe by his own Power. *Luke* 24. 46. *Acts* 10. 40.

24. That he about Forty days ſpace after his Reſurrection aſcended triumphantly into Heaven, in the ſight of many Witneſſes. *Luke* 24. 50, 51. *Acts* 1. 3. 9, *&c.*

25. That he is advanced Lord over all in Dignity, Honour, Power, and Glory with the Father. *Acts* 10. 36. *Acts* 2. 36.

26. That he hath by the Goſpel purchaſed a Covenant or Law of Grace, and appointed that thoſe in and among the Adult ſhall be ſaved, who do unfeignedly repent, believe in him, and love him above all things, and perſevere in the following of him in the ways of Holineſs unto the death. *Acts* 2. 38. *Epheſ.* 6. 24. *Heb.* 5. 9. *Revel.* 22. 14.

27. It doth imply on the contrary, that ſuch as do not ſincerely repent, believe, and obey the Goſpel,

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and perſevere in the ways of Holineſs, they ſhall loſe Salvation, and have Damnation for their everlaſting portion. *Luke* 13. 3. *John* 3. 18.

28. That Chriſt hath appointed and ſet up a Goſpel Miniſtry, and injoined them to cry aloud, to give Sinners warning, to offer them terms of Peace, and beſeech them to be reconciled.

29. That though Chriſt be aſcended and exalted in Heavenly Glory, yet he is appointed by the Father to be the judge both of the quick and dead, and will render to every one according to their Works. *Acts* 10. 42.

30. That though he be now exalted on the right hand of the Majeſty on high in Heaven, yet he will deſcend from thence with Angels and glorified Spirits, and will by his glorious and mighty Power raiſe all the bodies that now are, and ſhall be then found ſleeping in the duſt, in order to judgment and a final ſentence. *Acts* 1. 11. 2 *Theſſ.* 1. 7. *John* 5. 28, 29.

31. That all both good and bad, that ever have been, now are, or ſhall be in this World, ſhall be gathered before him; the good ſhall as Sheep be ſet upon his right hand, and the bad as Goats upon his left. *Matt.* 25. 31, 32, 33.

32. That he will ſentence thoſe upon his right hand to everlaſting Happineſs, but thoſe upon his left to eternal Puniſhment. *Matt.* 25. 34, to 41.

33. That according to the ſentence given by Chriſt the righteous and impartial Judge, ſo muſt execution be done both upon the good and bad; there ſhall be no appealing from his ſentence, nor no repealing of it. *Matt.* 25. 46. *Matt.* 3. 12.

Let Perſons conſider upon the matter, that there are none that aſſent to the truth of this aright, that Chriſt is a Saviour, but they do and muſt aſſent unto the truth of all theſe things which are above mentioned. And ſeeing that Chriſt a Saviour will ſave and doth ſave by the Spirit proceeding both from the Father and

the Son; it will be necessary to know what truths we must assent unto with relation to the Spirit.

1. An assent, That he is true God of the same Essence with the Father and the Son, and that appears, seeing those who are baptized are to be baptized into the Name of the Holy Ghost, as well as into the Name of the Father and Son. *Matt.* 28. 19. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* He is expressly said to be one; *i. e.* one God with the Father and the Son. 1 *John* 5. 7. *For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one.* Those that lie or act hypocritically they lie or deal hypocritically to God; and this God is the Holy Spirit as well as the Father and the Son. *Acts* 5. 3, 4. *But Peter said, Ananias why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained, was it not thine own? And after it was sold, was it not thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto Men, but unto God.* We find Omniscience and Omnipotency attributed unto him. *Isaiah* 40. 13, and so on, *Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?* &c. 1 Corinth. 2. 10. *But God hath revealed them unto us by the Spirit: for the Spirit searcheth all things, yea the deep things of God.* He is both the Author of Gifts and Grace, 1 *Corinth.* 12. 11. *But all these worketh that one and the self same Spirit, dividing to every Man severally as he will.* We find the work of Creation ascribed unto him. *Psalm* 104. 30. *Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth.* Immensity or Infiniteness is attributed unto him, he is omnipresent. *Psalm* 139. 7. 8. *Whither shall I go from the Spirit? or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there: if I make my Bed in Hell, behold, thou art there.*

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The Power of the Higheſt or Almighty God is aſcribed unto him, *Luke* 1. 35. *And the Angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee: therefore alſo that Holy thing which ſhall be born of thee, ſhall be called the Son of God.* We find the fitting and furniſhing of Chriſt for the Office of Mediatour or Redeemer is attributed unto him, *Iſa.* 61. 1, 2. *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings unto the meek, he hath ſent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn.* The Miraculous work of caſting out Devils is aſcribed unto him. *Matt.* 12. 28. *But if I caſt out Devils by the Spirit of God, then the kingdom of God is come unto you.* He may be ſinned againſt unpardonably. *Matt.* 12. 32. *And whoſoever ſpeaketh a word againſt the Son of Man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come.*

2. An aſſent that this Spirit as to its perſonality proceedeth both from the Father and the Son: Hence we find him ſometimes called the Spirit of the Father. *Matt.* 10. 20. *For it is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you.* Sometimes the Spirit of the Son. *Galat.* 4. 6. *And becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts crying Abba, Father.*

3. An aſſent that he hath his miſſion, or is ſent both from the Father and the Son. *John* 14. 16, 17. 26. *John* 15. 26.

4. An aſſent that this Spirit was ſent both from the Father and the Son for theſe ends and purpoſes. 1. To move and infallibly guide thoſe who were Prophets and Apoſtles, that they might perfectly declare the Doctrine of Chriſt reſpecting our Salvation. 1 *Peter*

1. 10, 11, 12. 2. By many and plain Miracles and wonderful gifts this Holy Spirit might be the great witneſs of Chriſt, and of the certainty of his bleſſed and holy word. *Heb.* 2. 3, 4. 3. To take up the Hearts of all true Believers for his habitation, and operate powerfully and lavingly in them. 2 *Corinth.* 6. 16. *Philip.* 2. 13.

5. An aſſent that this Spirit doth unite ſuch as by the Father are drawn to Chriſt as their head. *Epheſ.* 4. 15. 1 *Corinth.* 6. 17. Into one Church, which is the body of Chriſt. 1 *Corinth.* 12. 12, 13. That ſo theſe being pardoned, and made the Children of God, they may be a peculiar People ſanctified to Chriſt. *Acts* 10. 43. *John* 1. 12. *Titus* 2. 14. That they may mortifie the Fleſh with the Affections and Luſts, obtain Conqueſts over the World, and vanquiſh the Devil according to their Covenant in Baptiſm. *Galat.* 5. 24. 1 *John* 5. 4, 5. *James* 4. 7. That they might ſerve God with an Holy Heart in Righteouſneſs of Converſation. *Luke* 1. 74, 75. That they may live in love unto, and communion with the People of God. *John* 13. 34. *Acts* 2. 42. That they may live in hope of Chriſt's coming and eternal Life. 1 *Theſſ.* 1. 10. 2 *Theſſ.* 3. 5.

The ſumm of theſe things may be found in the *Worceſterſhire* Agreement. Now I ſhall put the Queſtion, Whether is not the belief of all theſe above-mentioned Articles included in a Perſon's believing in Chriſt a Saviour, and if they be, whether can any one (I ſpeak of the Adult) have Salvation by Chriſt who denies theſe, and refuſe to give their aſſent unto them? If they cannot, how can they be juſtified without ſuch an aſſent? Being thus, it may be ſaid, you will have many aſſenting acts of Faith unto Juſtification, or in that Faith which juſtifies. I Anſwer, implicit I will grant, explicit I deny. As thus, Suppoſe I propound the above-mentioned Articles to any in order to his aſſent, as I read theſe Articles, if he give credence,

dence, he implicitely gives his aſſent to each Article, as I go along: But then after that I have read them, I aſk him whether he doth aſſent to the truth of the whole, if he ſay, yea, 'tis manifeſt his explicit aſſent is but one, or one explicit act, which we call aſſent.

But beſides aſſent, our conſent is requiſite to the conſtituting of true Faith, and this conſiſts beſt in a cordial accepting this one only God to be our God, giving him the preheminence in our affections. *Exod.* 20. 2, 3. *An accepting of him to be our chief or beſt good, that God who is eſſentially good, the fountain of all goodneſs. Hence he is the principal object of our love, deſire, and delight.* Pſalm 73. 25. *Whom have I in Heaven but thee? and there is none upon earth I deſire beſides thee.* And beſides it implies a free conſent to be diſpoſed of by him according to his good pleaſure, and a being freely willing to be ruled and governed by him according to his Law and holy Commands.

2. A conſent to take Chriſt Jeſus to be our only Propitiation, all prevailing Interceſſour, and alſo as our head and Teacher; *i. e.* Chriſt in all his Offices.

3. An accepting of the Holy Spirit to be our Sanctifier, to mortifie Sin, to bring our hearts in love with holineſs, to aſſiſt us in duty, and excite grace in the performance, to alienate our Hearts from this World, and fix them upon Heaven and heavenly things.

4. A ſincere conſent to perform our Baptiſmal Vow or Covenant, renouncing the World, the Fleſh and the Devil, reſolving through God's grace for the future to be his obedient Children and faithful Servants, fighting againſt all his and our ſpiritual Enemies. Thoſe who are our Oppoſites, I would gladly know of them, or rather I deſire them to know of themſelves, whether any leſs than ſuch a ſincere conſent as this above ſpoken of can bring or put them into a ſaving juſtified ſtate, or give them (which is all one) a ſaving intereſt in Chriſt, and a right to Pardon and

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Life through him? If they ſay, leſs will, let it be made appear from Scripture; if not, then why do they make any oppoſition? upon this conſent ſincerely given follows practical truſt; *i. e.* a well grounded confidence upon God in and through the Lord Jeſus by the Holy Spirit, that God for the ſake of Chriſt will be faithful to his promiſes, and make them good unto ſuch who reduce their former conſent into perſevering practice, ſuch who by patient continuance in well doing ſeek for Glory, and Honour, and Immortality, Eternal Life. *Rom.* 2. 7. Though many times under dark and afflicting providences and diſpenſations. Thus *Abraham* againſt hope believed in hope, he ſtaggered not at the promiſe of God through unbelief, but was ſtrong in Faith, giving glory to God: And being fully perſwaded that what he had promiſed, he was able alſo to perform, upon our firſt aſſent and conſent we have an initial right to Chriſt and Life: upon our practical truſt we have this right continued, which practical truſt doth include ſincere Obedience, and when a Believer is incapacitated for the act and exerciſe, the principle or habit is accepted. *The heart of Aſa was perfect all his days.* 2 Chron. 15. 17.

This practical truſt is our adherence to God in Chriſt by the bleſſed Spirit, in the ways of holineſs notwithſtanding oppoſition. *Acts* 11. 23. *Who when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord.*

Having ſhewed what a Faith it is which is requiſite both to our initial and continued Juſtification, or what Faith it is which is requiſite both to our initial and and continued right to Chriſt, and to Pardon and Life purchaſed by him. Let us now conſider what this Faith includes, as it gives the initial right, and ſo I conſider it eſpecially as conſiſting in conſent, aſſent being previous.

1. Repentance

1. Repentance is included, for in our ſincere conſent to take God to be our God, Chriſt to be our Redeemer, which includes an accepting him in all his Offices, and the Holy Spirit to be our Sanctifier, there is implied a cordial confeſſing and forſaking of all Sin, and this with ſelf loathing, ſelf judging, enmity, and oppoſition in the Heart againſt it.

2. Love to God and the ways of holineſs is included; for it cannot be that ever any ſhould ſincerely conſent to be the Lord's, and make choice of the ways of holineſs to walk in, unleſs there be ſuch a ſight of their excellency and amiableneſs as draws their Love from Sin and the World, and fixeth it principally hereupon.

3. This conſent includes Obedience radically, for there can be no real conſent to be Chriſt's, unleſs there be a full reſolution to do and ſuffer whatſoever he calls us unto, this conſent we ſpeak of brings Chriſt and Souls into the Relation of Maſter and Servants; and there cannot be a real conſent to be Chriſt's Servants, unleſs there be a willingneſs to do the work which he commands us, and a reſolution through Grace to continue in it, ſo that it is manifeſt that Faith which juſtifies or gives right to Pardon and Life, it includes Repentance, Love to God, and radically new Obedience; and though it is like upon the matter, I may procure to my ſelf the name of a Papiſt, I muſt not for that be affrighted from owning a truth that bears its own evidence before it: But by the way, I would have ſuch Perſons who are ſo ready to fix ſuch names upon others as they judge may render them odious to conſider, what our Divines mean when they ſay that where there is one Grace, there is every Grace; and tell me where there is the act and exerciſe of that Faith which unites to Chriſt, whether there can be this without the exerciſe of Repentance and Love incluſive? what hath been ſaid may give ſufficient light to know how to anſwer the Queſtion, to ſuch as

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desire to learn, and think not themselves wise enough already. Though seeing I am upon this, I shall take leave further to offer this to consideration, and let it be under correction, that where there is the exercise in truth of Grace, the exercise of that one Grace, (I speak of the sensible exercise) doth include the exercise of the most, if not the exercise of all Grace. As thus, Suppose we the exercise of true Repentance, there must be a real willingness in the Soul that sincerely repents, to deliver over himself to be taught and ruled by Christ: and to trust to God's ability and faithfulness by virtue of his promise to Pardon, and save him through and for Christ's satisfaction and Merits, which is Faith. And where there is this Faith, such a Soul must hate Sin, and love God in Christ, and his grace and favour above the best of this World; and where there is such a love there must be self denial, the Soul must be free to let all go for its part in God and Christ, and the things above. And where there is this self denial, there must be an heart actually disposed patiently to bear and endure all the trials and troubles the Soul may meet with, and thus the affections must be heavenly and the Souls greatest hopes must be there. Though some may quarrel at this, as they are ready to do at all things which have not their sentiments to be their measure and Rule: yet I do think this much may be a great help unto a Soul under darkness and casting down, and so in the exercise of true humiliation, for if it can but clear up this, it may have ground to conclude the rest of the graces are included or are exercised implicitely. I look upon one grace drawn forth into exercise, to be, as the Wheel in a Clock, which set upon motion, the rest move together with it.

But to offer further light upon the matter, I am inclined to think that one grand occasion of Persons mistakes at this day about the great Article of Justification, is their looking at and insisting upon the

Priestly

Prieſtly Office of Chriſt, ſo as that they regard little, or very much overlook his Prophetick and Kingly Office, not that we exclude the Prieſtly Office: But let us ſee to it in our believing that we have ſuch a Faith as accepts of whole Chriſt, Chriſt in all his Offices, and not ſuch a Faith as pitcheth upon his Prieſtly Office only, for this is no other but a dividing of Chriſt; therefore whoever they are that do not look at whole Chriſt, and embrace him in all his Offices as the object of that Faith which juſtifies they are under a miſtake. The Apoſtle counſels the diſtreſſed Jaylor, when he ſeriouſly enquired what he might do to be ſaved to believe on the Lord Jeſus Chriſt, was not the Faith here ſpoken of ſuch a Faith as gave right to and intereſt in Chriſt and Covenant benefits? And what as ſuch did it only reſpect Chriſt as Prieſt? If ſo, then my conſent to take Chriſt in part, or to take Chriſt as Prieſt will give me a right and intereſt in him as divided from my conſent to take him as a Prophet and King, and will it ſo? no ſurely, for know that we can have no right to Chriſt nor benefit by him as a Prieſt, unleſs we conſent to take him as Prophet to teach, and King to rule us, is evident from Scripture, *Acts* 3. 22, 23. *For Moſes truly ſaid unto the Fathers, A Prophet ſhall the Lord your God raiſe up unto you, of your Brethren like unto me, him ſhall ye hear in all things whatſoever he ſhall ſay unto you. And it ſhall come to paſs, that every Soul which will not hear that Prophet, ſhall be deſtroyed from among the People.* Luke 19. 27. *But thoſe mine enemies which would not that I ſhould reign over them, bring hither, and ſlay them before me.*

There are theſe few things which I would gladly have Perſons underſtand, which if they do, and make a Chriſtian uſe of them, they need not much to trouble themſelves with diſputes upon the matter, though they ſhould by degrees endeavour to increaſe in knowledge.

1. Chriſt hath merited all ſaving bleſſings.

2. Perſons

2. Perſons ſo long as impenitent and unbelieving have no right to nor intereſt in Chriſt, or any of his purchaſed benefits. But

3. So ſoon as God gives Souls the Grace to turn from Sin, and give their unfeigned conſent. 1. To take Chriſt as the meriter of all ſaving good. 2. As the ſatisfier of offended Juſtice. And, 3. Become ſincerely willing to be taught and ruled by him as Prophet and King.

4. Reſolve through his Grace to walk in all Holy Obedience before him.

5. Depend upon his Mediatour and interceſſion alone for the acceptation of all their ſervices and duties, then they have a right unto him, and intereſt in all his benefits, and are moſt certainly in a juſtified ſtate.

Now whereas ſome Perſons affirm that all our Righteouſneſs is as filthy rags; If they mean by our Righteouſneſs a meer external hypocritical Righteouſneſs where there is neither the Truth nor exerciſe of Grace, I grant them this as filthy rags, 'tis an abomination to God: But if they mean by our Righteouſneſs true Repentance, Faith, ſincere Love, and Goſpel Obedience, that this is as filthy rags, an abomination to God, this I deny, and the Scripture that is brought to prove the contrary, doth not intend it; *i. e.* Iſa. 64. 6. but only an hypocritical Righteouſneſs for the Prophet in the Verſe foregoing ſaith, *Thou meeteſt him that rejoyceth, and worketh righteouſneſs, thoſe that remember thee in thy ways.* And if ſo then that Righteouſneſs here ſpoken of, cannot be an abomination to God; for God will not meet, own, or grant ſuch his gracious preſence who work an abomination, neither will he account ſuch to *remember him in his ways.* The Sacrifice of the wicked indeed is an abomination to the Lord; but the Prayer of the upright is his delight, And the Righteous Lord loves Righteouſneſs, and his countenance beholds the upright. But now ſaith the Prophet implicitely confeſſing Sin in the perſon of the

People

People, They are but few that are ſuch as rejoyce and work Righteouſneſs, *&c.* for take us generally and we are ſo degenerate and hypocritical, that we are but as an unclean thing, and all our Righteouſneſs are as filthy rags, and what is added, Verſe 7th. is a further proof of this Expoſition. *And there is none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee,* which cannot certainly be meant of the ſincere, or thoſe ſpoken of at the 5th Verſe. But if this Expoſition will not give content, let Perſons read the Aſſemblies Annotations, and *Pool*'s Engliſh Annotations upon the place, and thoſe that can may conſult *Pool*'s *Criticks in locum*, and ſee wherein I and they differ. And there are ſuch as are for having our ſincere Chriſtian Righteouſneſs to be no better than filthy rags will find three of the *Romiſh* Church to be of their mind. Not that I think this to be any argument, ſuppoſe what they hold to be a truth, but I alledge it becauſe theſe Men profeſs themſelves ſuch Antipapiſts, as that they judge it a ſufficient Argument (ſo far as I find by ſome of them) againſt what others hold, that is contradictory to them, if a Papiſt do but hold it, or ſeem ſo to do.

But ſay they again, Did not *Paul* account his Chriſtian Righteouſneſs, the beſt of his grace dung? I Anſwer, no, if we may believe his own expreſs words, for he ſaith *Philip.* 3. 8. that he counted *all things but loſs for the excellency of the knowledge of Chriſt Jeſus his Lord*; and was his knowledge of Chriſt no part of his Chriſtian Righteouſneſs? or was it no Grace? or did it not include Faith? if ſo, then how could he account it dung? or how did he ſo? But it may be ſaid, Suppoſe that a Perſon be ſincere, and a true Believer, Doth not Sin attend the beſt of his Graces and Duties? I Anſwer, Yes, for certain. But then is Grace and ſincere Obedience in it ſelf or in its own nature Sin? Surely no. Perſons would do well if they would diſtinguiſh betwixt Grace and Sin, I am ſure

God

God doth, and that both thoſe that are in Heaven and Hell know; Sin, I grant, is dung and filth wherever it is, but ſo is not Grace, true Grace. Indeed I muſt ſay to ſuch as are ſincere Chriſtians, you have cauſe and occaſion to bewail and beg Pardon for the want of the free exerciſe of Grace; *i. e.* of Repentance, Faith, love to God, *&c.* in duty. But then do you, or ever did you mourn and grieve and ſorrow becauſe you have Grace? I trow not. And what is it which hinders the free exerciſe of Grace but Sin; this you are to bewail, and crave pardon for, and believe aſſuredly that your duties cannot be accepted without the Mediation and Interceſſion of Chriſt.

Well, but it may be ſaid further, our Repentance and Faith we account them only dung in point of Juſtification, I Anſwer, they are ſo I grant, if either you or I ſet them in Chriſt's place, or make them that which they neither are, nor can be; *i. e.* the merit of our Juſtification, or a meritorious Righteouſneſs; but they are not ſo, as they are appointed by God in the Goſpel to give right unto, and intereſt in Chriſt.

For let me ask Perſons whether they think that God doth ever accept any of the ſervices and duties of his People? Muſt they not ſay yes, through Chriſt and his Mediation? And ſo ſay I, I do not expect the beſt of my duties ſhould be accepted any other way. Well then, if God accept the ſervices of his People, I ask again, whether God will accept of Sin or no? muſt it not be ſaid no; if ſo, that God will accept of his Peoples duties, and yet neither can nor will accept of Sin, then how can their duties be Sin? But it may be ſaid again, our beſt ſervices are no better than Sin till they be offered up by Chriſt, I Anſwer, ſtill I grant that Sin attends our beſt ſervices, and ſo we need pardon in our beſt performances, and the Mediation of Chriſt for their acceptation: But now if our beſt ſervices in themſelves be no better than Sin, until Chriſt offer them up; then Chriſt doth either

tender

tender to God that which is no better than Sin in it ſelf; or elſe he makes our Chriſtian duties another thing than they were, and ſo offers them up to God: And if ſo, it is not the very ſervice he tenders, but another thing; a thing of another nature: and if ſo, the conſequence muſt be, that Chriſt doth not at all offer up a Believers ſervice to God. This then is that which I believe upon the matter.

1. That God for Chriſt's ſake pardons the Sins that attend the ſincere ſervices of his People.

2. So far as they are ſincere he is well pleaſed with them, and accepts them for Chriſt's ſake.

3. Whoever they are who are not ſenſible of, and lament the Sins of their beſt duties: Look not unto, and reſt not upon the Merit of Chriſt for Pardon: And do not reſt alone upon Chriſt's Mediation and Interceſſion for their Acceptation, their duties cannot be pleaſing to God. And I ſhall take leave here to tell ſuch as make Conſcience of the performance of Chriſtian duties, if you have true Faith and the exerciſe of it in a duty, it will direct you to truſt to, and reſt in Chriſt alone and his Mediation for your acceptation. It is of the very nature of true Faith exerciſed in a duty to lead the Soul to reſt upon and truſt unto a bleſſed Mediator for its acceptance: and whoever they are who pretend to Faith, and yet do not make this uſe of Chriſt, I muſt tell ſuch their Faith is not true; for I ſay, it is of the nature of true Faith not to lead Perſons to reſt in themſelves, nor to reſt in their duties; but to reſt in a Mediatour alone for the acceptation both of their Perſons and duties, and therefore I conclude, that if Perſons be ſuch as have true Faith, and the exerciſe of Faith in a duty, it is not poſſible for them to reſt in that duty, or in themſelves as performers of it.

SECT. X.

Concerning resting in Duty, Pride, of Grace, and an unopperative Faith, with some sensible concluding Instructions thereupon.

MUCH hath been said to caution Persons against resting in their Duties and Graces, and I am satisfied was well meant, and I do not deny but that Persons may rest, yea, and I am afraid too many do rest in their Duties, but that any Person doth rest in the performance of Duty, where Grace is in exercise, this I deny. For when a Person in the performance of Duty doth rest upon Christ and his Mediation for Acceptation; 'tis either one that hath Faith, and the exercise of it; or it is as he who is destitute of Faith and so of the exercise of it; If the former, manifest it is, that where there is true Faith in its exercise, that Soul cannot but rest upon Christ; if the latter, then the consequence must be supposing that a Person perform Duty, that is destitute of true Faith, and so without the exercise of it; he is a Person that rests upon Christ, and whose duties shall be accepted when yet the Scripture saith, that *without Faith it is impossible to please God.*

Touching Persons trusting in their Graces, and making Saviours of their Graces, I affirm in like manner, that where there is the truth and exercise of Grace, it is impossible for that Person to rest in his Grace, or make a Saviour of it, and that because (as before) it is of the very nature of Grace to lead thither from whence it came; *i. e.* to God in Christ as the Souls rest and Center, whatsoever is from our selves, leads us into our selves; but whatsoever is from God, as a moral good, tends towards God. Well, but say some, though Grace be from God, and so be good; yet it no sooner passeth through us, but it is defiled. I wonder

wonder for my part what notion Men have of this Alluſive term paſſing through, or when they ſay that grace paſſeth through us: but I ſhall let that paſs, as a thing I underſtand not, neither I think they that uſe the Phraſe. But if Grace be defiled ſo ſoon as we are the ſubjects of it, or ſo ſoon as it is given unto us or wrought in us, then how comes it by this defilement, it muſt either be from ſome change, or it remains what it was; if it be from ſome change that it is defiled, ſeeing that this defilement muſt be moral, then it muſt partake of the nature of Sin, and if ſo, it muſt ceaſe to be Grace, and if it do, and become Sin, as it muſt if it partake of moral pollution, then in whom will mortifying and ſanctifying Grace be found? If Grace remain what it was, and it was pure and good, as granted, as it had the Spirit as its Author, then how comes it to be defiled? I do not deny, but there is Sin, and much Sin, where Grace is, but then that this Sin pollutes Grace, ſo ſoon as it is given, and ſo it becomes morally defiled, and partakes of the nature of Sin, this I cannot reach, for I think that what is morally evil muſt be ſin, and what is morally polluted, muſt either be ſin or ſinful; and to ſay, ſinful Grace and Holineſs ſounds harſh.

But (it may be ſaid) doth not a true Chriſtian exalt and ſet up his grace above Chriſt in a time of temptation to ſpiritual pride, becauſe of his grace, if the temptation prevail? I Anſwer, in a time of temptation to pride, if the temptation prevail, a Perſon that is a Chriſtian, doth exalt and ſet up himſelf; but he cannot be ſaid to ſet up and exalt his grace above Chriſt hereby, nor indeed doth he exalt grace at all, becauſe this exalting and high eſteem of himſelf, is a depreſſing of his grace, and a putting a ſtop unto its exerciſe, whereby he ſhould exalt Chriſt: ſo that grace cannot be the cauſe of this his pride, for it is againſt its nature; but the ſuppreſſing of grace, or a putting a ſtop to its exerciſe, by the prevalency of the contrary corruption.

So then, you'l say, a Man cannot be proud of his grace; I answer, he cannot be proud of his grace, that hath his grace in exercise, because a Person is never more humble, nor is God in Christ ever more exalted by him, than when grace in him is most exercised: for it is of the very nature of true grace to depress self, lay low the Creature, and exalt God and Christ, so that the more of grace and the exercise of grace, and the more of this.

But may not a Christian be proud of the exercise of grace? I Answer, he may be lift up in himself, and proud of himself after the exercise of grace, not that this exercise is the cause hereof, it may be an accidental occasion, but then it is the abuse both of grace and the exercise of it. The truth is, Christians, if you would be secured from spiritual pride, be kept humble, labour to be much in the exercise of grace, fear not that the exercise of grace should lead you to rest either in it, or in your self, for it is against the very nature of it, the more of the exercise of grace, the more doth the Soul take up its rest in God through Christ.

It is very strange in some Men, O, say they, you must cast away all your graces and sincere duties, and account them as dung, and rest wholly upon Christ and his Righteousness, just as though there was such an inconsistency and opposition betwixt Christ and the graces of his Spirit, and Holy Obedience, as that Christ and his Righteousness could not be relied upon and trusted to for acceptation, except we laid by grace and sincere duty as useless here, when for my part it is a matter quite beyond my reach, to know how, or with what, or in what to rely upon Christ and his Righteousness for my acceptation without grace and the exercise of it in holy duties, for think I, if I rely upon Christ and his Righteousness, I must have some way in which, and something by which I must thus rely, or how can I? But it is like some

Men

Men will have neither, if both grace and ſincere duty muſt be accounted and caſt away as dung here: O, but ſay they, you muſt beware of reſting upon your grace, and ſincere duties for your acceptation, and ſo of making a Chriſt of them; I Anſwer, for my part I do not fear this, if I have but the truth and exerciſe of grace, for God hath given grace, and draws forth grace into exerciſe for this very end, that Perſons ſhould reſt upon and truſt unto Chriſt's Mediation for their acceptation; and ſure I am, grace where it is in act, will act according to its nature, and this is to lead the Soul that hath it towards God in Chriſt, as its center and reſt, and therefore if ſome Perſons will amuſe themſelves and others unneceſſarily, I cannot help them: but I ſhall pray the Lord to meaſure my Faith, and quicken Grace, and grant me the free exerciſe of it in every duty, and then I know I ſhall be humble, advance Chriſt, and reſt upon him as my only Mediator to obtain for me the grant of all ſaving good, both Grace and Glory. For in whoſe Hearts ſoever the Lord is pleaſed to ſuppreſs Pride, Hypocriſie, and Formality; and keep them humble, ſincere, and lively in the practice of Piety; it is not poſſible but ſuch ſhould depend upon Chriſt both for pardon for the iniquities which attend their beſt duties, and alſo for their acceptation: for whoſe Hearts ſo ever are kept humble, ſincere, and lively in grace, and ſo in obedience, ſuch Perſons cannot chuſe but ſee and know their own ſinfulneſs, nothingneſs, ſpiritual emptineſs, as conſidered morally in themſelves; and ſo on the contrary admire and adore the grace of God in Chriſt Jeſus by the Holy Spirit, for any thing of diſtinguiſhing grace and love towards their Souls, and is this ſome reſting in themſelves, and in their own graces and duties? The grace and love of God in Chriſt Jeſus, certainly is the moſt highly advanced in Heaven, and what is the reaſon? but becauſe their grace is perfected in the Spirits of juſt Men: hence therefore

the nearer any Soul upon Earth comes towards this Heavenly perfection, by the growth and exerciſe of grace, the more humble that Soul will be, and the more God in Chriſt will be adored and glorified in and by that Soul. *John* 15. 8 *Herein is my Father glorified, that ye bear much fruit: ſo ſhall ye be my diſciples.* So that while ſome Perſons caution others againſt reſting in their grace: I ſay, beware of Pride, Hypocriſie, and formality; and endeavour after the growth and exerciſe of grace, and then no danger, while grace is in its growth and exerciſe. I wiſh it be not the caſe of many Profeſſors, that while they are pretending highly to advance the Lord Jeſus, and to reſt in him, and truſt ſolely unto him, they do not content themſelves much with formality, and take little care to ſee they have that grace in truth and the exerciſe of it by which the glory of Chriſt is exalted, and he reſted in as the only Saviour and Mediatour; for ſure I am, how high ſoever their pretences may be without true grace and fruitfulneſs in it, they neither do nor can do that which they themſelves pretend unto.

What ſome Men have been doing, and what their thoughts are as to matters of this nature, I ſhall leave, only they ſeem ſtrange to me; for after I have affirmed that ſuch as have the exerciſe of true Faith and other graces, it is not poſſible while it is thus for them either to reſt in Grace or Duty: they in oppoſition have aſſerted that ſuch Doctrine is the high way to make formaliſts and hypocrites, but then you muſt know it was without proof, and it was like to be ſo; for ſure I am that ſuch as perform duties without true Faith, and the exerciſe of Grace, they have nothing wherewith to reſt upon Chriſt or his Mediation, and ſo muſt content themſelves with the work done, and theſe are and can be no other while it is thus but formaliſts and hypocrites. What it is to ſome Perſons I know not, but to me it is a Paradox, that true grace and ſincere obedience ſhould lead off from Chriſt and God

God in him, and that Men should be in danger thereby, while it is prevalent, to degrade Christ and set up themselves: it is just as if a Man should say, such a Servant as is faithful, diligent in his Master's service, and very obedient, his Master is in danger so long as he is such to be robbed of his due honour by him, while yet the Master accounts it a credit and honour unto him to have such a Servant, and loves him entirely, and intrusts him with those secrets that he will not intrust with the rest, though know the Servant doth but what he ought to do in all this. And thus the best and most faithful of God's Servants, after all they have done in God's service, must account themselves unprofitable to God, because they make no return of any thing unto him, but what they first have received from him through Christ by the Holy good Spirit, though observe where there is faithfulness they shall reap the profit, for God will for Christ reward his own work in them, and that which is done faithfully by them. *He that comes to God, must believe that he is, and that he is a rewarder of such as diligently seek him.* *Eliphaz.* intimates, *Job* 22. 2. that *though no Man can be profitable to God*, yet a wise Man, one that is spiritually wise, saith Mr. *Caryl*, may be profitable to *himself*. And he hath this Observation upon the words, He that is truly Wise, Godly, and Holy shall find fruit and benefit by it, we can, saith he, never want fruit our selves, while we are bringing forth fruit unto God, all obedience, *i. e.* which is sincere, is attended with a blessing. For my part with relation to what hath been said, I do not think that any thing is accounted by God morally unclean and filthy but Sin; and therefore must be yet to learn that sincere obedience to the commands of the Gospel is Sin: if it be said (as usual) it is so, as it is in us. I Answer, as it is in us so Sin attends it, I grant as we are sinful and unclean in our selves, and this Sin must needs be filthy and abominable, but then that obedience which is the obedience

of Faith and Love considered in it self as abstracted from our Sin, that this, I say, is filthy and abominable, I dare not affirm, but indeed must deny: for the principle must needs be the work of the Spirit, and the performance must be by the Spirit's assistance, and as such then the obedience must be accepted of God. Now how that which is a work of the Spirit, and performed by the assistance of the Spirit, and offered up to God by Christ through his intercession can be filthy and abominable in it self, I shall leave under consideration, whether is it rational to think that Christ will offer up to God by his intercession that which is filthy? or suppose he should, whether will God accept it. But it will be said (as before) it is only filthy in point of Justification; I Answer, if it be not filthy in point of acceptation through Christ and for his sake, it cannot be filthy in point of Justification so far as it hath its use and office there, for will God accept that for the sake of Christ, which he will not so far as he accepts it, justifie us upon? God accepts of a Soul's sincere obedience, which is the obedience of Faith through Christ, as it his Spirit's work, and a Conformity to the Gospel Law; now what is Gods acceptation but his being pleased with the Soul and its service through Christ, which well pleasedness implies his judging that Soul to be one that hath right, (as it is a sincere obedient Soul still for Christ's merits) to the blessings promised unto such, and what is God's judging a Soul to have right but his justifying of that Soul? It is very odd to hear some Persons in their confessions casting away all that is in them, and all that is done by them in the special service of God though sincere as dung, and yet profess they will rest and depend upon Christ's Intercession for the acceptation of that which they called and accounted dung; as though Christ would offer up to God on their account by his intercession, or that God would accept that which is as dung, and so filthy and abominable in

a moral ſenſe. And then further theſe very Perſons in the ſame duty will thank God for any ground of hope he hath given of the truth of a work of Grace in their Hearts, and the exerciſe of Grace in the Duty, and the hopes they have had of the Spirits aſſiſtance, and yet all this before in their confeſſions they caſt away as dung. I do believe many have meant well in all this, and were for the main good Chriſtians; but plain it is matters were not ſo well conſidered as they ſhould have been here. Think of it, we have all Sin to bewail which attends us in our beſt ſervices, and to crave pardon for through Chriſt; but then ſo far as our Hearts are ſound and ſincere, and we find the exerciſe of humiliation, Faith, and love to God in the performance of that ſervice; we have ground to believe it ſhall be accepted of God in Chriſt, and therefore may depend upon his Mediation for this very thing, being incouraged by God's gracious promiſe, and if ſo, we neither may, nor ought to look upon ſuch a ſervice in it ſelf to be dung, and ſo an abomination to God.

Now the reaſon that ſome give for accounting our Goſpel holineſs dung is this; *i. e.* becauſe of its infirmity and imperfection. This reaſon implies that all that Grace and Holineſs which is not a perfect conformity to the Law of Innocency is as dung, and ſo abominable to God, and ſure I am this looks odd on't; for is not this Grace and Holineſs a work of God? and is not every work of God perfect in its kind? hath not a perfection of parts been all along granted? and is there not an Evangelical perfection conſiſting in ſincerity, which hath been and is acknowledged by Divines? was it a ſtrict legal perfection, or a perfection conſiſting in ſincerity that *David* intended when he gave *Solomon* his Son the charge *to ſerve God with a perfect heart*? and ſo when it is ſaid of the People they offered with a *perfect heart*. 1 *Chron.* 29. 9. Was that a ſtrict legal perfection in Heart and Life that

that was ſo ſweet to *Hezekiah* in the reflection, after he had received the ſentence of Death in himſelf. *Iſa.* 38. 3. And ſaid, *Remember now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight: and Hezekiah wept ſore.* Mr. *Caryl* from that part of *Job*'s deſcription. This Man was perfect, ſaith, not that he had a legal perfection, ſuch a perfection as the Papiſts now contend for, and aſſert to be poſſibly attainable, yea, actually attained by many in this Life: But, ſaith he, the perfection here ſpoken of is the perfection of ſincerity, and he obſerves from the words after his explication. Firſt, It is ſincerity that eſpecially commends us to God. Secondly, Saith he, ſincere and ſound hearted Perſons are in God's eſteem perfect Perſons. It is not all that you can do, or all that you can ſay, or all that you can ſuffer, or all that you can loſe that can make you perfect in the eſteem of God without ſincerity; add ſincerity but to the leaſt, and it gives you the denomination of perfect. Thus far this Reverend Author, which Doctrine ſome Men call Popiſh, ſo well are they acquainted what Popiſh Doctrine is.

Some Men ſeperate Faith and good Works, and ſpeak of them ſo, as though there might be good Works without Faith. Now for my part, I know no good Works formally in a Theological ſenſe, but ſuch as are done in Faith, and I know nothing done in Faith that leads not to Chriſt and God in him, and therefore for Perſons to ſpeak of good Works as ſuch ſeperate from Faith, and to ſpeak of Faith leading the Soul off from Chriſt, is manifeſtly vain. Some Men will not grant that Faith is a qualification of right to Chriſt, and his benefits, and yet they ſay to juſtifie is to make one legally juſt, or juſt in Law; ſo ſay I, and can a Man be legally juſt without a legal righteouſneſs? and is not that which is a Righteouſneſs a quality?

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how then can a Man be juſt legally and not qualitatively? Find me a Man that ever was legally juſt, and yet not perſonally juſt in the ſenſe of that Law which accounted him juſt, and if perſonally juſt, then primarily inherently juſt, and if perſonally juſt, juſt in his nature. As I have ſaid above, ſo I muſt here ſay again, let it be proved that *Thomas* is a Perſon without the nature of a Man, or that the nature doth not go to conſtitute the Perſon; when I ſpeak of Faith as the qualifying matter in a Goſpel ſenſe, ſome Perſons have inferred from hence, that this is all I intend in Juſtification, whereas there is the form (as I have ſaid) *i. e.* God's imputation by his Law of Grace, his accounting ſuch a Faith as accepts of Chriſt as our great Propitiation, Head, and Teacher, by this his Law for the ſake of Chriſt's ſatisfaction and Merit, for Righteouſneſs and *forma dat eſſe*. Hence their inference is a meer fallacy, *à dicto ſecundum quid ad dictum ſimpliciter*. Will the Goſpel aſſert a Perſon's right to Chriſt and his benefits before conformity thereunto? and when through grace any Perſon yields Conformity, is it not a Goſpel Righteouſneſs? and is not a Goſpel Righteouſneſs *jus quoad eam legem*, a right in that Law to Chriſt, Pardon, and Life promiſed? and is *jus ad rem*, a right to a thing no qualification in a legal ſenſe? if not, then the conſequence muſt be, that a penitent Believer as ſuch ſubjectively hath no more actual right to Chriſt and Life according to the Goſpel promiſe then an impenitent Infidel; I ſpeak not of a right by merit, but both by qualification unto him that hath merited, and unto Pardon and Life merited by him for us.

Faith it ſelf as it is the Soul's firſt conſent to accept of Chriſt to be its Propitiation, Head, and Teacher is really Goſpel Obedience; *Rom.* 16. 26. *But now is made manifeſt, and by the Scriptures of the Prophets, according to the commandment of the everlaſting God, made known to all nations, for the obedience of faith,*

and

and that becauſe it is the Soul's conformity to the Goſpel command. 1 *John* 3. 23. *And this is his commandment, That we ſhould believe on the Name of his Son Jeſus Chriſt, love one another, as he gave us commandment.* And Faith thus conſidered is that which unites to Chriſt, and the qualifying matter which firſt gives the right. *John* 1. 12. *But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.* And as Faith is the Soul's conſent to accept of Chriſt, *&c.* this conſent includes the Soul's free ingagement ſincerely to be ſubject to what Chriſt commands, ſo long as he continues it in the World, in a dependance upon his power and faithfulneſs. And this ſincere obedience performed according to the Soul's firſt Covenant conſent during its abode in this World, is that whereby its right to Chriſt, and ſaving bleſſings is continued. *Revel.* 22. 14. *Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City.* And this is agreeable to the mind of a Reverend and Judicious Divine, as he Illuſtrates it by a Marriage Covenant including conſtant fidelity. And this Faith with him is a condition as it relates to the Covenant, and a Righteouſneſs in the ſenſe of the Goſpel as it is the performance of the condition. And when he ſpeaks of Chriſt's Righteouſneſs being the cauſe and matter of Juſtification, his declared ſenſe is the meriting matter, not that we might merit, but have that by virtue of his merit, which the Goſpel requires to give us right to Pardon and Life, and what is this but our ſincere conſent, which is Faith?

Our Divines excluding good Works from the matter of Juſtification, ſpoke of good Works with relation to the Law of Innocency, (and indeed Evangelical Obedience will be no qualifying matter of right in the ſenſe of that Law) and that they did ſo is plain, foraſmuch as their argument is, becauſe they are imperfect,

perfect, therefore, (ſay they) it muſt be a perfect ſinleſs Righteouſneſs, even the Righteouſneſs of Chriſt that muſt juſtifie, becauſe no other Righteouſneſs can be adæquate to the Law, and we ſay the ſame with them, that if we are juſtified by the Law of Innocency, no leſs than a perfect ſinleſs Righteouſneſs would avail us here; but we are not, (as hath been made appear) but by the Goſpel: and though I affirm that Faith is our perſonal juſtifying Righteouſneſs according to the Goſpel Law, yet it doth not follow from hence, that Believers ſhall ſtand upon their points with God in judgment according to his ſtrict Juſtice; no, they muſt ſay with *David* Pſalm. 143. 2. *And enter not into judgment with thy ſervant; for in thy ſight ſhall no Man living be juſtified.* But I ſay upon conformity to the Law of Grace, they have intereſt in Chriſt the Mediatour, and a right to his Righteouſneſs, upon which they do depend and truſt for the ſatisfaction of God's offended Juſtice, and the anſwering the violated Law, for the procuring of their acceptation with God, and a grant of all ſaving promiſed good: ſo that as to proceſs in judgment, my thoughts are that Believers ſhall not perſonally plead at all, but Chriſt as their bleſſed Advocate for them: But then this he will do for them as ſuch who have been, and are found *recti in curia Evangelica*, right in the Goſpel Law, which ſtill I ſay is and ſhall be the Rule of Judgment, *Rom.* 2. 16. *In the day when God ſhall judge the ſecrets of Men by Jeſus Chriſt, according to my Goſpel*, and ſo juſtified by this his fixed conſtitution. The ground I have is *Matth.* 25. from Verſe 34 to 41. Whereas ſome that they may hold their ungrounded and unſcriptural notions do confidently affirm that our Faith, Repentance, and ſincere Obedience hath only the place of an Evidence; I do not deny the Obedience of Faith to be an Evidence, but then I muſt not confound but diſtinguiſh of its primary and ſecondary uſe and office, and the reſult of both, Chriſt

ſaith,

saith, *John* 15. 14. *Ye are my friends, if ye do whatsoever I command you.* Dare any Man say they were friends actually, before any subjection to Christ? if not, was not this their subjection a conformity to the Gospel so far as revealed? And is there any conformity to the Gospel without Obedience to its commands? And is there any Obedience to the commands of the Gospel in truth, which is not the *obedience of faith?* Those who will contradict, let them prove, and then take the cause. If they cannot, then they must give us leave, and if they will not, we must make bold to take it, it being allowed by one that is greater than they to distinguish of the Obedience of Faith, as it constitutes us friends through Christ's Mediation, continues us friends, and as it is an evidence resulting from both, where God is pleased to give the light.

Say some, *Job* when accused by his friends for being an hypocrite, pleads his own Righteousness as much as any; But as to Justification thereby before God he speaks otherwise, *Job* 9. 20, 21. *If I justified my self, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse, Though I were perfect, yet would I not know my Soul: I would despise my life.* Now will this, or the other really and in it self justifie a Person from the charge of hypocrisie before Men, that will not so far justifie him from the charge or accusation in God's account? when a Person is falsly accused of hypocrisie as *Job*, must not he so far as he hath a discovery of his sincerity, plead this to justifie him against that accusation, and if he be sincere is he not so in God's account? and so clear of that predominant hypocrisie of which he is accused; and doth not God so far as he accounts a Person clear of a false accusation justifie him? Let Persons who contradict prove if they can, That sincerity will only justifie a Person from the charge or accusation of hypocrisie before Men, while yet the accusation stand

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in full force before God, and he accounts the Person who is in himself sincere to be a downright hypocrite. The meaning then of the above quoted Text in *Job* seems to be this; If I justifie my self as one unjustly afflicted by God this very Justification of my self and charge uttered against God would be sufficient to condemn me; if I say I am in a strict sense legally perfect, and so have no Sin, for which God may correct me, this very boasting would prove me perverse and sinful: yea, though I were perfect, yet would I not know or look upon my self as such an one whom God might not deal withal as he pleased considered as absolute Lord and owner. Now to argue from this Text according to this clear Exposition that Faith is no qualifying matter of right to Christ, Pardon and Life, is no better than to argue *à bacculo ad angulum, ut patet attendenti.* From what I have affirmed above, *i. e.* That there is no danger of a Soul's resting in duties, where true Faith is in exercise, seeing the exercise of Faith will lead that Soul to rest in Christ and God in and through him for acceptation; it hath been inferred, that such as have throughly imbibed this opinion, are if unregenerate in the snare of Satan almost secure from conviction. And if this be so, then these Men who draw up such a conclusion from the Doctrine have this to prove, look where they will find a proof, that whoever holds that there is no danger of a Soul's resting in duty where true Faith is in exercise, *&c.* he is in the snare of the Devil if he be unregenerate, and like to be, for this Doctrine will keep him there. And if this Doctrine be it that will keep an unregenerate Person in the snare of the Devil, how can any one be out of his snare that holds it; for if it be the Devil's snare, he that holds it must needs be in it: If then a Person have been regenerate before, yet according to this assertion, if he imbibe this Doctrine, it brings him back into the snare of the Devil, so that he must fall from grace, falling from a regenerate state, and I for

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my part, by these Men sentenced to the black Pit, and in their account there is no hope for me; but by the grace of God in Jesus Christ, I do not dread their Sentence. This *intus existens prohibens alienum* is very much to be lamented at this day, seeing it opposeth manifest truth.

I suppose the consequences that I have deduced from the common Doctrine of Justification are very offensive to some, and they call them absurd. But I say again, whosoever they be that holds Christ's Righteousness in it self to be their very personal formal justifying Righteousness, the inferences are natural from the Notion, and whereas they are called absurd, the contradiction betwixt the abovesaid Doctrine and the inferences must be shewn, or else when Persons call them absurd they understand not what they say, *Dans formam dat consequentia formam.* And hath it not been generally affirmed, That the Righteousness of Christ considered as Mediatour, is made the Believers by Imputation as really as if it had been wrought and performed by them: and it being the sole matter of their Justification, they are made formally righteous hereupon by God's Imputation? who knows not that hath read any thing almost, that the *active* and *passive obedience of Christ* by the most that have been accounted Orthodox hath been made the *material*, and God's *Imputation* the formal cause of our Justification. And yet some have made a challenge, saying, Where did any of our Orthodox Writers ever assert or intend that we were justified by the very formal, personal, numerical, intrinsick Righteousness of Christ? Whoever imagined that the Righteousness of Christ by Imputation is made ours according to its universal value, but according to our particular necessity? I Answer, Certainly tell I cannot, who these Persons mean by Orthodox Writers; but this I know, that many of those Holy Men of God whose works are extant, and who were very Orthodox in their Lives, and in the

most

most of things in their judgment also, yet held as much in this point of Justification as what is in the challenge comes to. *Mary*, saith Mr. *Norton* in his Orthodox Evangelist, *under the Cross was more just imputatively than Christ, which was also true of every believer then living. If* Adam's *peace had been perfect in case of his fulfilling all Righteousness, then the Believer's Peace is perfect, who hath fulfilled all Righteousness in his surety*; Page 324. *In Justification*, saith *Mr.* Tho. Vincent, *we are not only acquitted from guilt, but accepted as perfectly righteous in God's sight through the Imputation of Christ's perfect righteousness.* Supplement to the Morning Exercise. *Page* 716.

Having spoken of Pardon, *the other part of our Justification* (saith Downham) *is that whereby God imputeth unto every believer the righteousness of the Mediatour Jesus Christ, as if it were properly their own, and performed by them, that being clothed therewith they may be perfectly righteous in God's sight, and so obtain right unto everlasting life and happiness.* Christian Warfare. *Lib.* 2. *Cap.* 50. *Pag.* 271. But it is needless to take up time or fill up Paper in quoting Authors, Dr. *Manton* might have served for all, whom I account as moderate a Man as any that dissent, yet hear what he saith upon *Hebr.* 11. 4. *Being united to Christ, we are interested in all his actions, as if they were ours, for when we are one with him in the Spirit, we are considered by God to be one with him in Law; therefore by union we are said to put on Christ with all his personal merits and righteousness, upon this God looks upon us as righteous, and this by the donation and application of Christ's Righteousness, and this righteousness must be in justification, and is such a righteousness as satisfies God's justice, and the Law.* Now upon the matter I ask, can God look upon us as righteous, and this by the donation and application of Christ's Righteousness, which is such a Righteousness as satisfies God's justice, and the Law; and put us on, upon union with Christ, with all his personal Merits and Righte-

ouſneſs, and yet we not have the very formal, perſonal, numerical, intrinſick Righteouſneſs of Chriſt? What is not a ſatisfactory and meritorious Righteonſneſs the very eſſential, formal, and numerical Righteouſneſs of Chriſt's Perſon as Mediator? And is not this affirmed to be imputed in it ſelf in our Juſtification, and to be in it ſelf our perſonal juſtifying Righteouſneſs? If not, why am I and ſome others ſo much oppoſed for the denying of it, and holding that it is only imputed unto us in its fruit and effects? If they affirm it is imputed or accounted by God to be in it ſelf our perſonal juſtifying Righteouſneſs; then I ask, how can it be accounted ours in it ſelf for our Juſtification, and not be one and the ſame eſſential, formal, and perſonal Righteouſneſs of Chriſt as Mediator? can that be the Righteouſneſs of Chriſt in it ſelf, that is not one and the ſame eſſential formal Righteouſneſs which is Chriſt? If ſo, then we may ſay *idem non idem*, the ſelf ſame and not the ſelf ſame, which is manifeſtly abſurd and contradictory.

And whereas it is ſaid further, whoever imagined that the Righteouſneſs of Chriſt by Imputation is made ours according to its univerſal value? I Anſwer, he that ſays the Righteouſneſs of Chriſt is imputed in it ſelf, and not only in its bleſſed effects; how can it be it ſelf, and want its full value? let any Man find me that can, a Righteouſneſs of Chriſt as Mediatour that is not ſatisfactory to infinite juſtice, and meritorious of all good, and is not here its full value? take away, as I have ſaid above, it's ſatisfactory and meritorious property from Chriſt's Righteouſneſs as Mediatour, which is its value, and ſee then if that which remains can be the Righteouſneſs of Chriſt. I am afraid if ſome men were left to act according to their own notions, it would be an odd ſort of a Righteouſneſs they would make at laſt to be their juſtifying Righteouſneſs, for according to what they ſay it cannot be Chriſt's, and Faith it muſt not be, and what

then

then must it be, it is well if they know themselves, for sure I am I do not. And what can a Man think of that which remains? which is, that the Righteousness of Christ is made ours by Imputation according to our particular necessities. But that in the opinion of these Persons God doth divide and parcel out Christ's Righteousness one part to this, and another part to that Believer; and that some have need of more, and some of less of it: and is this God's manner of the Imputation of Christ's Righteousness? According to these Men it is, but I say it is not; and for any to assert such a thing is grosly absurd. Indeed I had like to have said this is a notion but of yesterdays coining, but I find the substance both of this latter, and the former part of that I have now spoken to by Mr. *Burgess*, in his Book called, *Vindiciæ Legis*, Pag. 135.

As for me, I say, I must either have interest in and a right unto the whole of Christ's Righteousness, or I am undone; for no less than the whole will satisfie God's justice for any Soul, or merit Pardon and Life for it: And when I plead with God for Pardon, Life, and Acceptation, I plead the whole, and not a part only of Christ's meritorious and satisfactory Righteousness; but then observe, I plead it as it is properly Christ's as Mediatour, and so in it self incommunicable, though some Persons speak of its communication to us, which in its blessed fruits I grant, but in it self I deny. For the Imputation of Christ's Righteousness in it self, and against the Imputation of Faith as it unites to Christ, the greatest Argument is Authority, what Orthodox Divines as they call them say; In Answer to which I shall say as the Divines did at the late *Portsmouth* Disputation, *My Religion is in the Bible*, I own my self a Protestant, and with such it is a fundamental or Principle, that the greatest and best of Men are fallible, and therefore our assent is not concluded by meer words of one or other name

how great ſoever; we pay a very juſt deference to the Worthies theſe our Adverſaries intend, but we cannot think our ſelves obliged to believe every thing they have ſaid: we muſt not turn Papiſts yet, and ſatisfie our ſelves with a meer implicit Faith, a judgment of diſcretion, whether ſome will allow us or not, we muſt make bold to take; It is not very rational for Men to be angry, becauſe we will not ſhut our own Eyes, and ſee altogether with other Mens. *He that is firſt in his own cauſe ſeemeth juſt, but his Neighbour cometh and ſearcheth him.*

FINIS.

A DEFENCE OF THE Foregoing Doctrine,

AGAINST SOME

GLOWING OPPOSITION,

AMONG

Neighbours, Miniſters,

And Others.

Printed in the Yeat 1700.

A DEFENCE OF THE Foregoing Doctrine,

Againſt ſome glowing Oppoſition among Neighbours, Miniſters, &c.

PART I.

HAVING for avoiding the offence of good Men drawn up a Confeſſion of my Faith, and ſent it abroad for the ſatisfaction of ſome that were overmuch concerned at my delivery of ſomething which diſguſted them in my preaching: A Friend of mine tranſcribed and ſent the ſame Confeſſion to one that goes under the Name of an *Antimonian* Preacher (what he hath that name for I know not) whom he knew, with others of his

profeſſed ~~who~~ Friends had been hot againſt me: This being received, he, whether with others I know not, took himſelf ſo far concerned as that ſome time after whether by his doing or no I cannot tell, there came forth in his Name a Manuſcript conſiſting of 27 Articles of his Faith, and at the back of thoſe 25 Interrogatives or Queries, all which were intended in oppoſition to me, though not by him ſent directly and immediately to me, I thought ſometimes it would not be worth the while to meddle with ſuch matter; but finding my Name ſo frequently made uſe of by him, and the Doctrine I had preached and writ even ſcorned and derided, I thought it no leſs than duty for the good of others; *i. e.* for their better information in the truths of the Goſpel, to take a little notice of, and animadvert a little upon ſome of the Articles of his Faith. In the firſt place,

1. *I believe, ſaith he, firſt, that the Juſtification and Salvation of poor ſinners had its beginning and riſe in God's eternal purpoſe of love and grace.*

Anſwer, I deny not God's eternal purpoſe of love and grace; but I am far from thinking that any were juſtified from eternity, if that be intended by him in this Article: and that there is no ſuch thing, I have ſhewn above. And though God had an eternal purpoſe of love and grace; yet know God purpoſed to juſtifie and ſave none but by Jeſus Chriſt. I do not believe that God did decree the juſtifying or ſaving of any ſinner without Chriſt.

2. *I believe, ſaith he, that God in his eternal purpoſe and counſel ſecret to us, hath freely from the good pleaſure of his will choſen a certain number of Perſons to Salvation without reſpect to foreſeen Faith, Repentance, or any other work whatſoever as a condition of the grace of Election.*

I grant that neither Faith, nor Repentance, nor any other work foreſeen were the Impulſive or moving cauſes of God's choice of any; the Impeller being only God's free love and good pleaſure: but then that

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God did chuse to bring any to Salvation who live under the Gospel (I speak of the Adult) without Faith, Repentance, and sincere Obedience, this I deny.

3. *I believe, saith he, that in order to the manifesting and bringing forth of the eternal purpose of grace and love for the Salvation of the Elect, a Covenant of Grace was made, past, and agreed upon between God the Father and God the Son in the early morning of eternity*, &c.

I grant the Covenant of Redemption or Mediation had respect unto the Salvation of sinners, and so the making of it with Christ was of Grace to them; but it was not a Covenant of Grace and Mercy with him as Man's Mediatour, who was by virtue of this Covenant to fulfill the Law and satifie God's Justice. God indeed deals with sinners in a way of Grace and Mercy for Christ's satisfaction and Merit, but he did not deal in a way of Mercy and Grace with his Son as our Mediatour, but in a way of strict justice. Here observe, he confounds the Covenant of Redemption with the Covenant of Grace.

4. *Saith he, I believe that this Covenant is a free, immutable, and everlasting Covenant that stands fast in Christ with whom it was made, and in whom all the conditions of it are found.*

I grant (if he speak of the Covenant of Mediation and Redemption made betwixt the Father and the Son) it was freely made on the part of both confederates; *i. e.* the Father and the Son, and that Christ is the only performer of what was required on his part in this Covenant: But I do not think that Christ is bound unchangeably and everlastingly by this Covenant to be fulfilling the Law in a state of humiliation and suffering of death upon the Cross, *&c.* and therefore as to Christ's performing the conditions of this Covenant it was not immutable and everlasting, though as to the benefits and blessed fruits thereof, the enjoyment of which constitute everlasting happiness, it will be granted him it is so, we do not deny

but

but affirm the Covenant of Mediation was betwixt the Father and the Son from before all time: But then that thoſe Texts he alledgeth, 2 *Sam.* 23. 5. *Hebr.* 13. 20. *Ezek.* 37. 26. Do ſpeak of this Covenant of Mediation betwixt the Father and Chriſt, this cannot, nor muſt not be granted him, ſeeing they ſpeak of a diſtinct Covenant from that; *i. e.* the Covenant of grace, betwixt God and his People, as is expreſs; and if he ſhould ſay this cannot be becauſe of the term *everlaſting* which is the Adjunct of this Covenant, and there could not be a Covenant made betwixt God and his People from everlaſting diſtinct from that which was made with Chriſt, becauſe they only have a being in time: I Anſwer, it was agreed upon from everlaſting betwixt the Father and the Son, that for the ſatisfaction of Chriſt Sinners ſhould have Pardon and Life, upon a practical Faith; *i. e.* a Faith (as I have before ſhewed) incluſive both of Repentance and ſincere Obedience, for all the choſen of God were given to Chriſt in his purpoſe from eternity to be brought in time to glory in this way, and upon theſe terms, and ſo in this reſpect the Covenant is everlaſting, though the publication of it was but in time, and the actual conferring of the benefits; as the vertues of the Covenant of Redemption, and Chriſt's performance, his actual performance of the conditions of it were but in time, yet theſe did not hinder that Covenant from being everlaſting.

5. *I believe, ſaith he, that as Chriſt was choſen and conſtituted the Covenant head of his People, and the Covenant made with him as the perſon undertaking, ſo the Elect were therein given to him by the Father to be redeemed, as his People, Children, Seed.*

That there is a number according to the Election of Grace, I grant, and that all the Elect were given by the Father to the Son in the Covenant of Mediation to be redeemed by him; not becauſe as he intimates they were in his People, Children, and Seed

by

by meer Election, but that they might be ſo by Redemption, and the participation of the benefits thereof. *Epheſ.* 1. 4, 5. *According as he hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love. Having predeſtinated us unto the adoption of Children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will.* Titus 2. 14. *Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar People, zealous of good works.* I deny not Election, but do not lay that ſtreſs upon it, as to think the choſen of God are thereby conſtituted his People and Children, as though Redemption by Chriſt and the work of the Spirit of grace upon Souls were not neceſſary. Chriſt is the head of the Covenant of grace made betwixt God and his People in and by him, as the Purchaſer, Efficient, Author, and the great mean of conveyance of all good therein, I grant: but then that ſuch a Covenant as this ſhould be made with Chriſt, this I deny; for this Covenant is a Covenant of reconciliation, and it was not Chriſt, but poor miſerable Sinners that needed peace with God. Whatſoever this Man thinks, I am certain according to the Scripture, that the Elect themſelves before effectual vocation are enemies to God both in Heart and Life, (I ſpeak of the Adult) 1 *Coloſ.* 21, 22. *And you that were ſometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled, In the body of his fleſh through death, to preſent you holy, and unblameable, and unreproveable in his ſight*; and if ſo (as is manifeſt) they muſt be ſo wrought upon by the bleſſed Spirit to give their conſent to be ſubject to God as his Children and Servants, before God after a ſpecial ſort be reconciled to them as his Friends, and is there not implied in this their renouncing their former Maſters, the World, the Fleſh, and the Devil, and devoting themſelves to God and his ſervice ſincerely, upon which for the ſake of Chriſt, God becomes by promiſe their Sin pardoning God

and

and reconciled Father, and is not here a Covenant in form ſtruck betwixt God and them? of which Chriſt though he be the head in the ſenſe mentioned above, yet he cannot be a party.

6. I believe, ſaith he, the Covenant of grace was made with Chriſt the ſecond Adam, *and with all the Elect in him as his Children and Seed, As the Aſſemblies Catechiſm ſaith.*

It muſt be granted him, the Aſſembly ſaith the Covenant of Grace was made with Chriſt as the ſecond *Adam*, and in him with all the Elect as his Seed. But if it be as they ſay, then that which they call the Grace of God manifeſted in the ſecond Covenant in their Anſwer to the following Queſtion, muſt be given to Chriſt, for with whom a Covenant is made, of what nature ſoever the Covenant be, to him muſt be given that which is promiſed in that Covenant upon his performance of the conditions: ſo that if the Covenant of Grace be made with Chriſt; then God muſt provide and offer to him as a Sinner a Mediator, for this is one part of the Grace of the ſecond Covenant, and Chriſt muſt be obliged to perform the condition of this Covenant which the Aſſembly ſay is Faith to intereſt him in this Mediatour, and this Covenant muſt promiſe and give the Holy Spirit to Chriſt as the Elect to work in him that Faith with all other ſaving Graces, and to enable him unto all Holy Obedience, as the evidence of the truth of his Faith, and thankfulneſs to God, and as the way which he hath appointed him to Salvation. But ſeeing the Aſſembly do apply expreſly this Grace of the ſecond Covenant to Sinners of mankind, the Covenant of Grace muſt upon a practical Faith be made with them and not with Chriſt, unleſs this Man will ſay, and prove this Reverend Aſſembly do contradict themſelves. And if ſo, it is a wonder he ſhould make what they ſay in this particular an Article of his Faith. I would have this conſidered by the way,

i. e. ...

i. e. did not Chriſt freely engage himſelf to be a Mediatour, and ſo oblige himſelf to fulfil the Law of Innocency violated by Man, make himſelf a Sacrifice for Sin to ſatisfie God's Juſtice, and ſo merit Pardon and Life; now was any of mankind in this ſame Covenant, and bound under the ſame obligation with him; If any ſay yea, then they muſt be under obligation as well as Chriſt to do and ſuffer, to ſatisfie and merit Chriſt, if not, then how could Chriſt and any of mankind with him be in the ſame Covenant? for to be in the ſame Covenant, muſt needs be to be under the ſame obligation. If it be ſaid Chriſt bound himſelf freely to do and ſuffer all this for us; we deny it not, but what is this to prove, That Chriſt and we were in the ſame Covenant, and ſo bound in the ſame bond? Let it be proved, that ever Chriſt was under a Covenant of Grace, and that he was dealt with in a way of Mercy, and not in a way of pure Juſtice; and will any ſay that God's diſpenſations towards his People are in a way of juſtice, and not in a way of Mercy?

7. *I believe, ſaith he, that as* Adam *was a publick Perſon, and common head in whom his poſterity were to ſtand or fall,* Rom. 5. *ſo Chriſt as a common head and publick perſon is the head and Repreſentative of all the Elect in whom their ſtate and ſtanding is ſure and ſafe, ſo that they ſhall never fall nor finally periſh.*

I grant all that are given by the Father to the Son ſhall come, and that being brought over effectually they ſhall have perſevering grace. *John* 10. 27, 28, 29. *My ſheep hear my voice, and I know them, they follow me. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. My Father which gave them me, is greater than all; and none is able to pluck them out of my Fathers hand.* And that this their ſtanding is ſecured by the merits and interceſſion of Chriſt, *Luke* 22. 31, 32. *And the Lord ſaid,* Simon, Simon, *behold, Satan hath deſired to have*

have you, that he may ſift you as wheat. But I have prayed for thee, that thy faith fail not: and when thou art converted, ſtrengthen thy brethren. And that Chriſt is the Head of his Church, which is called his Body, I deny not: But then that Chriſt was a publick Perſon in ſuch a ſenſe, as that the Law of Innocency accounted what Chriſt did, the Elect did, and what he ſuffered they ſuffered, I deny; and have ſhewed the vanity of this above: And though this Man ſpeak not out plainly, yet this ſeems to be at the bottom, and the compariſon betwixt Chriſt and *Adam* will afford him no ſuch thing. I grant that as all mankind were ſeminally in *Adam* as the common root, ſo in that reſpect they fell in him, as the prime progagator of a guilty and corrupt nature to his poſterity, to all that were to proceed from him by natural Generation, yet that if *Adam* had ſtood, and had propagated an Holy Seed; that this Seed thus propagated had been ſecured in their ſtanding by their Parent ſtanding, and had not any of them fallen, this I want a word from God for its warrant, I dare not make it an Article of my Creed: Let him find me a promiſe in the Bible that runs thus, or to this purpoſe either expreſly or implicitely; *Adam*, if thou keep thy ſtanding, then an Holy Seed proceeding from thee, by virtue of thy ſtanding ſhall moſt certainly ſtand too, and then I will be of the ſame Faith with him, but until then he muſt excuſe my diſſent, for this is certain to me, that though *Adam* had ſtood and propagated an Holy Seed, yet that Seed would have been under the ſame Law with their Parent, and muſt have performed in their own Perſons the ſame obedience that Law required of their Parent, or elſe the Law would have condemned them, notwithſtanding the obedience of their Parent; ſee then if his obedience would have ſecured their ſtanding without their own perſonal obedience; and that all mankind ſhould have performed a perſonal conſtant obedience to the Law

of

of Innocency, ſuppoſe *Adam* in his own perſon had never fallen, this we want proof for. And ſo that Chriſt hath ſecured by what he hath done, and ſuffered the ſtate and ſtanding of all the Elect, without obedience to the Law of Grace, (I ſpeak of the Adult) *i. e.* though they live and die impenitent, diſobedient Infidels, I deny: for all ſuch ſhall moſt certainly be brought to Heaven in the way of Repentance, Faith, and ſincere Obedience, and the reaſon is becauſe the Lord Jeſus Chriſt hath merited this for them; but let it be proved by them that can, that *Adam* beſides his own Juſtification had he continued Obedient, would over and above have merited aſſuredly grace and ſtrength for the infallible ſtanding of all his poſterity, which this Man's notion, and the notion of others with him upon this point implies. Men talk againſt, and decry works of Superarogation holden by the Papiſts, and ſee not how near they come to this themſelves in attributing ſo much to a meer Man, and to his Righteouſneſs.

8. *I believe, ſaith he, that the Lord Jeſus Chriſt the ſecond Perſon in the bleſſed Trinity did when the fulneſs of time was come according to God's purpoſe and promiſe (for the fulfilling of the conditions, and bringing forth of the Grace and Life of this Covenant) take upon himſelf the Nature, Fleſh, and Humanity of the Elect, and become God-man, having both Natures, in the unity of his Perſon, the Godhead and Manhood.*

I grant that Chriſt the Son of God did in time take upon him Man's Nature, and united that Nature into one and the ſame Perſon with his Divine Nature: but he would have done well if he had ſhewn firſt, the difference betwixt Chriſt's Nature, Fleſh, and Humanity, conſidered as Man, and ſecondly, how the Nature, Fleſh, and Humanity of the Elect differ from theſe in other Men.

9. *I believe, ſaith he, according to the Scriptures that as Chriſt the Covenant head of the Elect was made under the Law,*

Law, ſo he was thus made and conſtituted in the room and ſtead of his Elect.

There is nothing in this Article of his Creed, but what I have ſpoken to before.

10. *I believe, ſaith he, according to Scripture (he ſhould have ſaid ſo far as I underſtand it) that the Father by way of Imputation laid all the iniquity and ſin of the Elect upon Chriſt the Son of his love, that he was made ſin in a Curſe for them, and that he bore their ſin in his own Body upon the Tree.*

My reply is, that Chriſt who ſuffered for us was an Holy, Innocent Perſon, Holy, Harmleſs, Undefiled, ſeperate from Sinners; He knew no Sin, neither was guile found in his mouth. The Sacrifices under the Law they were to be without blemiſh, and without ſpot, and as ſuch were types of the ſinleſs purity of Chriſt the great Sacrifice. He by the eternal Spirit offered up himſelf without ſpot to God. The Apoſtle *Peter* ſaith, *the juſt ſuffered for the unjuſt*, and we are redeemed with the precious blood of Chriſt, *as of a Lamb without blemiſh, and without ſpot.* Therefore Chriſt as our Mediatour did not take our Sin upon him, ſo as to be accounted by his Father (as ſome ſay) guilty of our faults and offences; nor did God the Father account and reckon him as ſuch, indeed by his free and voluntary undertaking to ſatisfie offended juſtice for us, he obliged himſelf to ſuffer for our Sins; but he never ſo took our Sins upon him, as to be accounted and eſteemed by God one that was wicked, or a Sinner; for if God his Father had thus accounted him, as ſuch he muſt have hated him, but did God hate Chriſt, either in his own Perſon, or as our Surety? Surely no. The contrary is plain; *this is my beloved Son*, and we are ſaid to be *accepted in the beloved.* He was the Holy and Juſt one in his ſufferings, yea, as our Mediatour, for he ſuffered as ſuch.

Whereas

Whereas then it is said, *Isaiah* 53. that *God laid upon him the iniquities of us all*, and by the Apostle *Peter*, that *he bore our Sins in his own body upon the tree*, we are to understand by sin and iniquity, punishment; for Christ's satisfactory sufferings were a punishment, tho' not inflicted upon him, considered as a Sinner, or transgressor of any Law, but voluntarily undertaken, and suffered by him in our place and stead for the making our attonement. A punishment Christ's sufferings were, but yet not with relation to any Sin in or upon himself, as our Mediatour: but with relation to our Sins, which were the remote occasion and procuring cause of his suffering, though not as God did account them to be his, but as he voluntarily suffered for them, which would not have been, had we never sinned. Christ was not immediately obliged by or upon our sinning to suffer whether he would or no, as a surety in the same bond is immediately obliged in Law to discharge the debt whether he be willing or no, in case of the failure of the principal Debtor. No, for if so, his undertaking to suffer would not have been in its nature voluntary and free, which undoubtedly it was. By this little, Readers, you may understand in what sense Christ's sufferings were a punishment, when therefore you read of our Iniquities and Sins being laid upon Christ, you are to understand that punishment which he suffered for us in the sense above. It is like some Men at this day do esteem Christ to have been *stricken, smitten of God, and afflicted*, as he was reputed by God to be the greatest Sinner, but God tells such that *he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed* Isaiah 53. 3, 4, 5. Now whereas it is said according to our Translation in *Isa.* 53. 6. *The Lord hath laid upon him the iniquity of us all*, we shall find the like in very many places of Scripture translated punishment. To instance in some. *Levit.* 26. 41. If then their uncircum-

cised Hearts be humbled, and they then accept of the punishment of their iniquity עונותם the very same word with that in *Isaiah*, translated *iniquity* is translated *punishment*, only the affix is added. In 1 *Sam.* 28. 10. *Saul* speaking to the Witch of *Endor*, assures her that no punishment should happen unto her for that thing, useth the very same word עון which we have in *Isaiah*, translated iniquity. But it may be said, what will you say to that *Isa.* 53. 10. *When thou shalt make his Soul an offering for Sin?* The word translated an offering for Sin is אשם guilt, and so some read the words when thou shalt make his Soul guilt, or guilty, and doth not this clearly hold forth that Christ had our Sins translated upon him, and was really reputed the Sinner, the guilty Person instead of the Elect? I Answer no, for it is manifest the trespass offering was denominated or called אשם guilt, not because it was guilty, or reputed so to be by God, but because by its Blood as a typical Sacrifice, it was to expiate and make attonement for the Sin and guilt of the Person for whom it was to be a Sacrifice, as many things both in our common acceptation, and in the Holy Scriptures receive their denomination from their end and use. And further the Learned tells us when this word אשם is applied to Christ, and to the offerings for trespass as types of him, it signifies an expiatory Sacrifice, a Piaculum, a Sacrifice to attone for heinous crimes. These words in *Isaiah*, when thou shalt make his Soul an offering for Sin, *Musculus* reads thus, *Si posuerit, vel posita fuerit anima ejus* אשם, *sacrificium pro peccato*; *i. e.* if he shall lay down his Soul, or if his Soul be laid down a Sacrifice for Sin: And in his application of the Text, he further saith, *Utitur Propheta voce legali* אשם *quæ in Levitico, cap.* 5. *pro oblatione sumitur, quæ offerenda erat pro delicto.* The Prophet useth this Law term אשם which in *Levit.* 5. is taken for an oblation, which was to be offered for a fault or trespass. And he goes on, *cum ergo hic dicit,*

dicit ubi posuerit se anima ejus אשם *nihil aliud intelligit, quam sacrificium pro peccato; fecit hoc Christus in cruce, in quâ semet ipsum Deo Patri pro peccatis nostris sacrificicium expiatorium obtulit.* When therefore he saith in this place, when his Soul shall make her self אשם he intends no other, but a Sacrifice for Sin, and this Christ performed on the Cross, upon which he offered up himself an expiatory Sacrifice to God the Father for our Sins. Another thus upon the words, *cum subjecerit seipsum pœnis*, when he shall subject himself to punishments or sufferings. And *Buxtorf* himself a Person familiarly acquainted both with the Rites and Dialect of the *Jews* reads this word אשם *oblatio pro reatu*, an offering for guilt, or for the guilty.

But it is said, Verse 12th *he bore the sins of many*, and the word in the Original translated Sin is, חטא and where do you find that this is translated punishment?

I Answer. In *Zechar.* 14. 19. *This shall be the punishment of Ægypt*, the word in the *Hebrew* for punishment is חטאת. And let it be observed, this very word translated punishment here is the very same in form with that which is translated Sin-offering, denoting that it was so called because it suffered and was offered up for, and instead of the Sinner to attone for him. And thus and upon this account did Christ the great Sacrifice suffer, and was offered up, of whom all the Legal Sacrifices were types.

But it may further be said, was not *Aaron* the High Priest a type of Christ our great High Priest?

I Answer, Yes. If so then, it is said that *Aaron* as a type of Christ was to *bear the iniquity of the holy things of the Children of Israel*; which imports that Christ was to have the Sins of all the Elect charged upon him, and be accounted by God the Sinner.

I Answer, It is a manifest mistake in this, *&c.* that the Persons of Believers are accounted by God clean, and their services clean and holy, by their having the

Sins of those services and duties laid and charged by God upon Christ, and reputed his. But it is manifest that the Persons of Believers and their duties are accepted by God, and the Sins that attend them and their duties pardoned upon the account of Christ's Sacrifice, his holy Merits, and spotless Mediation and Intercession. If Christ take away the filthy garments of his People, so as I have shewn, when they approach the presence of God, and rebuke Satan for them, I dare not say, let them that will, that either God or he puts them upon himself. And it is to be observed, the word נשא translated to bear, *Exod.* 28. 38. hath various acceptations in Scripture, and among the rest it signifies, *deportavit*, he hath born away or exiled, and not only so, but *condonavit*, he hath pardoned, *Numb.* 14. 19. *Pardon, I beseech thee, the iniquity of this People according unto the greatness of thy Mercy, and as thou hast forgiven this People from Ægypt, even until now.* The word in the *Hebrew* translated thou hast forgiven, is נשאתה the same as to the root we have in the Text before quoted; so that the intent of the Holy Spirit therein comes to this; that the Lord Jesus Christ, our great High Priest, and so our Intercessor, by the sweet Incense of his Mediation obtains Pardon for all the Sins and iniquities which attended the Holy things of his People; so that all their iniquities are hereby born away, and as it were exiled, and their spiritual performances made acceptable to God. But say some further, the word translated Sin-offering we find to be, חטאת which signifies the Sin.

I grant this word in Scripture is translated Sin, where it can admit of no other acceptation: But then when it is applied to that which was to be Sacrifice for Sin; if these our Adversaries must needs have it read in the abstract in this acceptation Sin: I would have them to consider, it may be more fitly translated expiation than Sin; and the reason for this is, because

as

as *Buxtorfius* observes, the *Verb* from whence this *Noun* comes, in the same *Conjugation Pibel* signifies *mundare, purgare à peccato, expiare, i. e.* to cleanse, purge from Sin, and expiate, or make expiation. And so we find the word used, *Levit.* 14. 52. *And he shall cleanse the house with the blood of the bird, &c.* The word for he shall cleanse is חטא, which I hope none that understand themselves will read, he shall Sin the House with the Blood of the Bird. And we find the same word translated to bear loss, *Gen.* 31. 39. *That which was torn of beasts, I brought not unto thee, I bear the loss of it* אחטנה, which *Buxtorfius* renders thus, *Ego expiabam illud, id est, luebam pro illo.* I did expiate that, *i. e.* I suffered for it, I paid for it, or made satisfaction. Now I would gladly know of them we have to deal with, how did *Jacob* make expiation or satisfaction, what by taking upon him the form of the Beast that tare it, or by sustaining the Person of the Thief that stole it? or was this at all requisite? would this have given any satisfaction to *Laban*, let Men consider. We have indeed torn as it were the Law of God by our disobedience, and offended the justice of God, now our Lord Jesus Christ did not expiate or make satisfaction in our stead by sustaining our Persons as Rebellious and disobedient, and as an offender of justice; but as *Jacob* suffering for us, and making full recompence. These observations have been occasioned to be taken by me on another account, but do well serve my turn here.

Touching that Text by the Man I have to deal with alledged; *i. e.* 2 *Corinth.* 5. I have above spoken somewhat unto it.

This Assertion that Christ took our Sins upon him is grounded upon a false supposition, which is, that Christ did not only take our nature upon him, but also our legal Person; *i. e.* our Persons in a Law sense. Now if Christ was the same Person in the sense of the Law with Sinners: then there could be no such

thing as hath commonly been affirmed; *i. e.* Chriſt's active perfect obedience to the Law, for the Law of Innocency accounts us all as tranſgreſſors, and if it account Chriſt alſo a tranſgreſſor, which it muſt do, if he be the ſame Perſon with us in Law ſenſe, where then ſhall we find his active perfect obedience thereunto? He that is looked upon to be of the ſame Perſon legally with him that breaks the Law cannot be looked upon as a perfect obeyer and fulfiller of the Law; what can be more plain?

Touching the paſſive obedience of Chriſt, *i. e.* his ſufferings, if Chriſt be accounted the ſame Perſon with Sinners in the ſenſe of the Law, then his ſufferings could not be a ſatisfaction, and if not, then not accepted by God for that purpoſe. And the reaſon is, if they had been the ſufferings of a Perſon accounted by God as our Mediatour a Sinner, they would have been the ſufferings of a Sinner, for God judgeth always according to truth, for the Law doth and ever did ſince the fall account us Sinners, and if Chriſt be the ſame Perſon with us in the ſenſe of the Law, then by the Law he muſt be looked upon as a Sinner, and if as a Sinner, then his ſufferings muſt be accounted by God the ſufferings of one that was a Sinner, and if ſo, how could they be a full ſatisfaction to Juſtice? But that Chriſt's ſufferings were not the ſufferings of one accounted by God a Sinner, 'tis plain from *Epheſ.* 5. 2. *And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour.* And *Hebr.* 9. 14. *How much more ſhall the blood of Chriſt, who through the Eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God.*

But ſuppoſe I ſhould grant theſe Men what they would have; *i. e.* That the Lord Jeſus Chriſt did perfectly obey, ſuffer, and ſatisfie in our legal Perſon, which I have proved could not be; I hope they will give me leave to ſhew them what will follow upon it,

and

and after this I ſhall leave them to determine whether this notion can be right or no, if they will but follow the conduct of Scripture. If therefore the Lord Jeſus Chriſt did perfectly obey, ſuffer, and ſatisfie in our legal Perſon, that is, the Law accounting him the ſame Perſon with us; then it muſt follow that even the Elect themſelves in the ſenſe of the Law, did perfectly obey, ſuffer, and ſatisfie. And if they (Chriſt obeying and ſuffering in the ſenſe of the Law) did obey, ſuffer, and ſatisfie in him in their own Perſons, then theſe things muſt follow according to the Law.

1. It muſt diſcharge them from all Sin, as it accounts them perfect fulfillers of it in their legal Perſon.

2. It muſt diſcharge them from all obligation to puniſhment, as it accounts them to have ſuffered and ſatisfied in their legal Perſon.

3. In the ſenſe of the Law of Innocency (according to theſe Men) it muſt be injuſtice in God to charge any Elect Soul either before or after converſion with Sin, and he cannot now afflict them for Sin, but muſt be bound in the ſenſe of theſe Perſons to give Eternal Life to the Elect for perfect legal obedience performed in the account of the Law in their own Perſons, as Chriſt and they (ſay theſe Men) are one legal Perſon.

But it may be ſaid, was not Chriſt our Surety? Yes. Did he not undertake as our Surety to ſatisfie for our Sins? Yes. And was not Sin debt? No. It was that which brought us under the obligation of ſuffering, but it was not our debt: that is a Man's debt which he is under obligation to pay, but were either we or Chriſt bound to pay Sin? I trow not.

Doth not Chriſt cry out upon the Croſs, becauſe of the Father's forſaking him? I Anſwer, though he did, this was no total withdrawment of Divine favour and love; for God loved Chriſt as our Mediatour while upon the Croſs, but a withdrawment of his ſenſible

comforting preſence, and as a Reverend Divine ſaith, letting out upon his Soul a deep afflicting ſenſe of his diſpleaſure againſt Man for Sin, which was his penalty as he was our Surety, and ſuffered in our ſtead a Sacrifice for Sin.

But again ſay they, could Chriſt be afflicted in his Soul for the Sin of Man, if it was not accounted his own, and ſo laid upon him? I Anſwer, can we think that Men can be ignorant this might very well be in this caſe, and was ſo? when many of the Servants of God were greatly afflicted for the Sins and Miſeries of others, as *David* and *Jeremiah*, and thoſe that were mourners in *Jeruſalem*, though they were not as Chriſt, to ſuffer in their ſtead for them.

If they ſay, they do not think that God accounted his Son in himſelf to be a Sinner, but as he was our Surety. I Anſwer, If God did account Chriſt as our Surety, a Sinner, and ſo guilty, pray! what did he account him guilty of as our Surety? there are theſe things in Sin, the Act, the Pollution, and the Puniſhment. If then God the Father did account Chriſt as our Surety guilty of the Act, then he muſt account him the actual Sinner. If of the Pollution, then one that was morally impure in his Nature. If of the Puniſhment, ſo far as it includes his ſuffering to ſatisfie for our Sins, and make our attonement from his own free and voluntary obligation, this I grant. For if this were ſo that God the Father did account our Lord Jeſus Chriſt conſidered in relation to us as Mediatour to have been guilty of the Sins of all the Elect; then as ſuch (as I have ſaid) he muſt have been odious to God, and if ſo, how could thoſe acts reſpecting our Redemption and Reconciliation performed by him as our Surety or Mediatour have been of a ſweet ſmelling ſavour to God? It would be as much as to ſay, God the Father loved ſuperlatively his Son in himſelf: but abhorred him conſidered as Man's ſurety and Mediatour; and if ſo, thoſe acts which were of the great-

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eſt moment, performed by him in this relation to us, ſuch as giving himſelf to be a Sacrifice, muſt have been odious to God; and if ſo, where muſt we ſtate our hopes of Salvation? It is certainly a vain and ungrounded diſtinction to ſay that God accepted of the act of Obedience as they were acts of the Perſon without Sin, but condemned him as ſtanding in the relation of our Mediatour as a Sinner; ſeeing that whatever acts are relative acts, thoſe alſo are the acts of the Perſon ſtanding in that relation, for *actiones ſunt ſuppoſitorum*. And beſides the very typical Sacrifices (which the Adverſaries allow) are a clear evidence of this; *i. e.* that Chriſt the great Sacrifice, and our Sacrifice to be offered for expiation and making attonement muſt not be ſo much (under that notion) as reputed a Sinner, much leſs the greateſt Sinner; for theſe were to be without blemiſh and without ſpot, (as hath been ſaid) and as ſuch offered up unto God. Surely they will not ſay here, they were to be ſo conſidered in a Phyſical, but not in a Legal ſenſe; for God did repute them ſo in a Legal ſenſe, ſeeing they were appointed by the Law for the Peoples typical expiation, we find *Levit.* 6. 25. the Sin-offering by God is called moſt Holy; or as the words in the Original are, Holineſs of Holineſs קדש קדשים and the LXX ἅγια ἁγίων; now how dare any Man contradict the word, and ſay, theſe were by God accounted legally unclean, what reputed by God Holineſs of Holineſs, legally moſt holy; and yet alſo uncleanneſs of uncleanneſs, legally moſt unclean? Let them reconcile this that can. And if ſo be thoſe typical Sacrifices were accounted by the Lord legally moſt Holy; then undoubtedly the Antitype the great Sacrifice for expiation; *i. e.* our bleſſed Lord Jeſus, muſt be ſo accounted in the offering up of himſelf. As Chriſt's Righteouſneſs (ſay ſome) is imputed to us, ſo our Sins are imputed to Chriſt. They that affirm this, ſome of them ſay, that it is not only paſſive, but

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the habitual and active Righteouſneſs of Chriſt which is imputed. *Pol. Syntagma.* p. 457. If therefore our Sins be imputed to Chriſt, as Chriſt's Righteouſneſs in his ſenſe is imputed to us, then from this Doctrine it muſt follow, that our habitual and actual Sins muſt be imputed to Chriſt; *i. e.* both the corruption of our nature, and all our actual tranſgreſſions, ſeeing then that to impute ſignifies to judge, account, or reckon, the ſenſe of theſe Perſons muſt be, that God did account and reckon the Lord Jeſus Chriſt as our Surety or Mediatour to be both an habitual and actual Sinner, and was Chriſt ſo in God's account? Chriſt is ſaid to be made a Curſe for us, as Mr. *B.* ſaith, by ſuffering as a Sacrifice for us a curſed death, not that he was under either in himſelf, or as our Mediatour a Spiritual or Eternal Curſe, or as ſome may mean, curſed by the Law as a Sinner, which is all one, for the Law of Innocency juſtified him.

11. *I believe, ſaith he, that Chriſt by his obedience active and paſſive in his holy life and bitter death of the Croſs hath compleatly fulfilled the Law, and perfectly ſatisfied the offended juſtice of God for all the Elect.*

I Anſwer, Chriſt did both obey and ſuffer, he yielded conformity to the Law, and ſuffered and ſatisfied the offended juſtice of God for Sinners, and this in their place, and ſtead. The ſufferings of Chriſt were a full ſatisfaction to an offended God, and the principal way and means for the ſecuring the Glory of his Juſtice and Holineſs, and for the manifeſtation of the Glory of his Wildom, and Mercy in the Salvation of Sinners: But then that Chriſt did properly fulfil by his ſufferings the threat of the Law of Innocency, which we had violated, this I deny: for if ſo, then he ſhould have ſuffered the ſame Spiritual and Eternal as well as Corporal puniſhment in kind which was due unto tranſgreſſors; and if ſo, where had our Redemption been? our Divines generally have ſaid, Chriſt did not ſuffer the *Idem*, or the ſame that we ſhould have ſuffered, but

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the *Tantundem*, what did avail, yea, infinitely avail to make satisfaction for our offences; for any Man to say the Laws threat was properly and perfectly fulfilled in Christ's suffering, it includes a contradiction, for eternal sufferings were included in the Laws threat; but seeing Christ's sufferings were long since finished, they cannot be said to be eternal: Now for any Man to affirm that Christ properly and perfectly fulfilled the Laws threat without suffering such a death as the Law threatned, if it be not a contradiction, it looks as like one as ever Man saw. But of this I shall say no more, having spoken of it above. Only there is this which seems intimated further in this Article of his Faith; *i. e.* that what Christ did and suffered was only for the Elect, and that others have no benefit thereby; which if intended by him, I must make bold to tell him, it is a great mistake as I have also shewn above: for I do not think that any in the World enjoy any Mercy, but upon the account of Christ's undertaking, upon which he is said to be the Saviour of all Men, though in a special distinguishing sort of those that believe.

12. *I believe, saith he, that the obediential righteousness of Christ is by the act of God's free grace counted, imputed, and reckoned to the Elect as the material formal cause of their Justification in the sight of God, and yet we are not Godded with God, nor Christed with Christ, (as such an one saith,* mentioning me*) for I believe, saith he, that in Christ there is four sorts of righteousness; three of which cannot without blasphemy be said to be imputed unto us. First, there is the righteousness of his Godhead. Secondly, Of his Manhood. They are Essential to his two natures and cannot be imputed. Thirdly, The righteousness of both natures united together in one Person, which is the righteousness that qualifies, fits, and makes him meet for the Work and Office of a Mediatour, and is Essential to his Office as such, and thus he is God's righteous Servant, Jesus Christ the righteous, a faithful High Priest. Fourthly, There is the*

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righteouſneſs of his obedience in his life and death, to the holy and juſt Law of God, and this is that righteouſneſs which is imputed to ſinners for Juſtification.

Now he hath led us into the clouds to purpoſe, here is darkneſs and confuſion with a witneſs, yea, and ſuch as we have his own teſtimony for, as will be manifeſt.

1. He intimates the Elect are juſtified, but whether as ſuch only while in a ſtate of impenitency and infidelity, he tells us not. If he intend they are while in that ſtate, then they muſt be juſtified and condemned at the ſame time, for he that believes not is condemned already, *John* 3. 18.

2. He ſaith that Chriſt's Righteouſneſs is counted, imputed, and reckoned to the Elect as the material formal cauſe of their Juſtification; and yet, ſaith he, we are not Godded with God, and Chriſted with Chriſt. I grant indeed neither he nor any other whoever they be, are or ever ſhall be Goded with God, or Chriſted with Chriſt: but that this muſt be the conſequence (which is the thing I ſay) if they hold the Doctrine of being formally, perſonally Righteous with Chriſt's Righteouſneſs, this I have given reaſon for above.

Touching his diſtribution of Chriſt's Righteouſneſs into four ſorts, his firſt and ſecond ſort ſuppoſeth that the humane nature of Chriſt did once exiſt ſeperate from the Divine, ſeeing he ſaith the third ſort is the righteouſneſs of both natures united. Now if the humane nature after it did exiſt, never did exiſt but in Union with the Divine; what ground can there be for this diſtinction; Firſt, The Divine Righteouſneſs; Second, The Humane; Third, The Righteouſneſs of both Natures united. I would know when and where they were diſunited after the humane nature had once an exiſtence? I deny not that Chriſt's Righteouſneſs as God is diſtinct from his Righteouſneſs as Man, as well as humane nature is diſtinct from the Divine,

Divine, though united in one and the ſame Perſon: But this is that I deſire to know when or where there was a Righteouſneſs of both theſe natures conſidered as exiſting diſunited? If not, to what purpoſe then is that which he calls his two firſt ſorts of Chriſt's Righteouſneſs; I mean the diſtinction of his Righteouſneſs into Divine and Humane from the Righteouſneſs of both natures united? And how can he make three ſorts, go we upon his own ſuppoſition? for he ſaith there is the Righteouſneſs of Chriſt as God, and his Righteouſneſs as Man, and then the Righteouſneſs of both natures united. Now if he conſider the natures as divided, and if again as united; He hath but ſtill the Righteouſneſs of the Divine, and the Righteouſneſs of the Humane nature, which righteouſneſs is but twofold, where now is his third ſort, or where will he find it? His fourth ſort of Chriſt's Righteouſneſs (as he calls it) is his obedience in Life and Death, and this, ſaith he, is the Righteouſneſs which is imputed: Now as he makes this a fourth ſort, and ſo ſpecifically diſtinct from the other, then this obedience of Chriſt according to him muſt neither be his righteouſneſs as Man, nor his righteouſneſs as God, nor his righteouſneſs as God and Man united; for it is blaſphemy, quoth he, to ſay that any of theſe ſorts of Righteouſneſs as he calls them are imputed; and if Chriſt's Obedience in Life and Death be none of theſe, what or whoſe Righteouſneſs muſt it be? it cannot (according to what he ſaith) be the Righteouſneſs of our Lord Jeſus, for he is both God and Man, and his Righteouſneſs then muſt be the Righteouſneſs of that Perſon who is both God and Man: And if this Obedience in Life and Death, which he ſaith is the Righteouſneſs imputed, be neither the Obedience of the Divine, nor the Obedience of the Humane nature as he ſuppoſeth in ſeperation; nor the Obedience of the Divine and Humane nature in union, then it is manifeſt it cannot be Chriſt's according to his Doctrine. Hath not

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this Man thinkeſt thou Reader, run diviſions to a purpoſe, in Chriſt's Righteouſneſs until he hath wholly cut off and caſt away from him his active and paſſive Righteouſneſs, beſides his dividing the Righteouſneſs of his Divine and Humane nature which are but two into three. Conſider, conſider, I beſeech you, you that are ſo ſtiff for ſuch an Imputation of Chriſt's Righteouſneſs as to be formally in your own Perſons righteous with it, what this Doctrine leads to, ſhut not your Eyes againſt clear light; The Lord make it a conviction unto you, when you hear that Men will have the active and paſſive obedience of Chriſt to be that they are materially and formally righteous with; and yet will not have this active and paſſive obedience to be either the righteouſneſs of Chriſt as God, or the righteouſneſs of Chriſt as Man, or the righteouſneſs of Chriſt as God and Man, and ſo to be none of Chriſt's Righteouſneſs at all. So that now according to this Man, we muſt have a righteouſneſs, and a righteouſneſs imputed for our Juſtification, which is the active and paſſive obedience of ſome Perſon, but whoſe I cannot tell, ſeeing he excludes the righteouſneſs of Chriſt as God, Man, Mediatour, ſaying it cannot without blaſphemy be ſaid to be imputed to us, and without doubt the active and paſſive obedience of Chriſt was a righteouſneſs, and the righteouſneſs of Chriſt God, Man, Mediatour; and ſuch a righteouſneſs as was Eſſential to his Office, ſeeing he would not have been a Mediatour without it.

But ſome may ſay Chriſt's active and paſſive obedience was eſſential to the execution of his Office as Mediatour, but not to the conſtitution. I Anſwer, yes, to the conſtitution, as an actual and perfect Mediatour, ſo far as reſpected his undertaken work both upon Earth, and now in Heaven, *Heb.* 5. 8, 9. *Though he were a Son, yet learned he obedience by the things which he ſuffered. And being made perfect, he became the Author of eternal Salvation unto all them that obey him.*

Heb.

Heb. 9. 14. 15. *How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, to purge your Conſcience from dead works to ſerve the living God? And for this cauſe he is the Mediatour of the New Teſtament, that by means of death for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called, might receive the promiſe of eternal inheritance.* Heb. 7. 25. *Wherefore he is able alſo to ſave them to the utmoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

But it may further be ſaid (for I ſhall deal fairly, and let him have what advantage upon the point he can) He ſpeaks only of the righteouſneſs of both natures united in Chriſt, and intends this is not imputed.

I Anſwer, there cannot be the imputation of the active and paſſive obedience of Chriſt in his ſenſe without the Imputation of this, for conſider we his obedience in Life and Death, as the obedience of one who is not God, Man united, and ſo eſſentially, infinitely righteous as God, and perfectly in his nature righteous as Man, that obedience could not be the obedience of Chriſt, but if we conſider his obedience in Life and Death, as the obedience of one who is God, Man united in one Perſon, and ſo eſſentially infinitely righteous as God, and perfectly in his nature righteous as Man; then if it be imputed in this Man's ſenſe, it muſt be imputed as the obedience of ſuch an one; and how can the righteouſneſs which conſtituted him a fit Mediatour not be imputed; when the acts as they are the acts of ſuch a Perſon, a Perſon ſo and ſo qualified are imputed? And were Chriſt's acts any further ſatisfactory and meritorious than they were the acts of ſuch a Perſon as he was? If not, then take away that which qualified and made him meet to be a Mediatour, and ſee then if his acts in obeying and ſuffering can be ſatisfactory and meritorious; and if the Perſons have ſatisfactory and meritorious acts imputed unto them in this Man's ſenſe, then that which makes them ſuch they

must also have imputed. And if they say, they have not the righteousness of Christ as satisfactory and meritorious imputed, then they must not have it imputed at all, and consequently deny all imputation of Christ's Righteousness in any sense, which I do not; for (as I have said above) if we could take away from Christ's Righteousness, (which we cannot) it's satisfaction and Merit, that which remains with respect to our Justification and Salvation will be none of his.

But further, saith he, it is the acts, works, doings, and obedience of this blessed Mediatour that are imputed and counted to the Elect for their justifying Righteousness. Mark, if God do impute or count the very acts, works, doings, and obedience of the Mediatour to the Elect for their justifying Righteousness, or as he saith in this his Article to be the material and formal cause of their Justification, then God must account them to have that Righteousness which in its own nature is a Mediatory Righteousness (for such were Christ's acts as Mediatour) to be their personal justifying Righteousness: Now if any Man be accounted formally righteous in his own Person, with that Righteousness which in its own nature is Mediatory, then he must be counted to be righteous personally with such a Righteousness as is satisfactory and meritorious after an infinite sort; and if he be one that is personally righteous with a satisfactory and meritorious Righteousness, and this of an infinite value, for such was and is Christ's, then how should he chuse but be Godded with God, and Christed with Christ, and be accounted to have that whereby he may be a Redeemer, Saviour, an Mediatour both for himself and others, yea to have Christ's Office wholly put into his hand; now I have so much charity for this Man, though he be my professed Adversary, and for others that have the like notions with him, as to believe that they do neither hold nor intend these consequences which are so gross; but they themselves lead me by their hot opposition to shew

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that these are the unavoidable consequences of such a Doctrine; if peradventure they may be convinced. It is out of doubt with me, that many good and gracious Persons have imbibed and stuck to this notion of the strict Imputation of Christ's Righteousness in it self, who yet have abhorred the consequences that have been natural therefrom: But then their practice hath ever contradicted this notion, and hereby they were kept in the way of safety. But then I think it somewhat dangerous when God hath set up before Persons more clear light, and yet they are so hot in their opposition, as that they will not take time to consider whether it be light from the word or no, but almost upon the first hearing, or upon a very slight trial, cry out, *Popery*, *Quakerism*, *Arminianism*, *Socinianism*, and what not. Suppose we now that such as pass under any of these names do hold this or the truth, what must it be a sufficient Argument for me to relinquish that truth because they hold it? for my part I do profess to the World, let Men think and say what they please, that I am for Catholick truth, that is, truth wherever or in whomsoever shall be owned by me, so far as I can have evidence; for the Devil himself believes that there is a great, dreadful and terrible God, and I believe the same, and am certain in that I do well, *James* 2. 19. And I must not therefore because the Devil believes this, turn Atheist. But after these Men have done what they can, they can never make that they oppose into what they fain (I am afraid) would.

13. *I believe, saith he, that by this obediential Righteousness of Christ, all the Elect of God are or shall be freely justified from all things,* Acts 13. 39. *for it is by the obedience of one (and not by the Faith and Obedience of many) that many are justified and made righteous.* Rom. 5. 19.

Observe, the Scripture *Acts* 13. 39. saith, all that believe are justified, and he saith, all the Elect, it seems he likes not this Scripture expression, his Wis-

dom thinks another better, and therefore, for all that believe, he puts in all the Elect; perhaps he is for Justification before Faith, and so thinks Elect a term more agreeing to his purpose than believe, and he thinks not far amiss if that be his notion; but then it might be asked from whence he had his dispensation for such a change. I believe according to that Scripture, *Acts* 13. 39. that by Christ and his satisfactory and meritorious Righteousness, all that truly believe *are justified from all things, from which they could not be justified by the Law of* Moses; *i. e.* according to the Covenant of Grace, have a right to Christ, Pardon and Life purchased by him, and also I believe the truth of that Text, *Rom.* 5. 19. that *by the obedience of one, i. e.* the Obedience of Christ, *many shall be made righteous*, but this not by accounting the satisfactory and meritorious Righteousness of Christ to be the formal Righteousness of their Persons, for this is proper to him as Mediatour, and cannot be appropriated to them. But by this, *i. e.* for the sake of this Righteousness of Christ, all those that by Faith accept him shall by the Covenant of Grace be accounted Righteous, or their Faith shall be accepted for Righteousness. *Rom.* 4. 5. *But to him that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness.* And whereas he adds in this Article, for it is by the Obedience of one, and not by the Faith and Obedience of many, that many are justified, that is a meer jumble, for who saith that it is by the Faith and Obedience of many that others are justified? And who saith that any are justified without the Obedience of that one; *i. e.* Christ, giving that its proper place and office? which is to be a meritorious Righteousness. And whereas they themselves make Christ's Righteousness to be the meritorious cause of our Justification; and yet after that make it the material cause, or that with which we are personally righteous: they themselves affirm hereby, that justified Persons are righteous in the

the ſenſe of the Law, and in God's account with the meritorious Righteouſneſs of Chriſt; and how Perſons can in God's account have a meritorious Righteouſneſs with which they themſelves are in Law-ſenſe righteous, and yet be wholly ſtripped of that in their own Perſons that will merit, is a great Paradox, for Chriſt's Righteouſneſs is denominated meritorious from its inſeperable property merit, as he is our Mediatour.

14. *I believe, ſaith he, that this Obedience and Righteouſneſs of Chriſt imputed is as able, powerful, and certain for the Juſtification of the Elect, as the Diſobedience and Sin of* Adam *was for the condemnation of him and his poſterity.*

It may be doubted whether this Man do believe that thoſe he calls the Elect were of *Adam*'s poſterity, ſeeing that he oppoſeth them in this Article, and touching *Adam*'s Diſobedience and Sin which he calls his ability and power implicit for the condemnation of him and his poſterity; alas, it was his moral impotency! if he had ſaid it was that which merited, procured the condemnation of him and his poſterity as they deriwed a guilty and corrupt nature from him, it had been more like and near the truth. And thus I grant that Chriſt's Righteouſneſs had infinitely more merit in it to procure Juſtification for Sinners upon their believing, than *Adam*'s Sin had merit to procure his own or his poſterities condemnation.

15. *I believe, ſaith he, that Jeſus Chriſt by his Death, Blood, Merits, Righteouſneſs, and obedience hath purchaſed, bought, and redeemed his Elect Church and People: but that he obeyed and died to procure and purchaſe a new Law or Covenant with terms and conditions to be performed by them to give them a right and title to Juſtification. I ſee no ground as yet to believe.*

Indeed I believe him, ſuch a ſtranger belike is he to the bleſſed Covenant of Grace, and yet for ſure he looks upon himſelf to be a Goſpel Preacher, if there be one in the World. In this Article further he wants

my proof, that there is a Law or Covenant of Grace with terms and Conditions to be performed by Souls to give them a right and title to Juſtification, and this purchaſed by Chriſt. That I have already done, as he may find above, and if it would do him any good, I ſhould be glad of it.

16. *I believe, ſaith he, that the ſatisfaction made by Chriſt to the Law and Juſtice of God gives the Elect a right to Juſtification and Life, in way of title, and that the Adult by Faith receive and enjoy that right.*

That Chriſt gave full ſatisfaction to an offended God, I grant; but then that that ſatisfaction conſiſted in Chriſt's ſuffering the ſame in kind which was due to us tranſgreſſors by the Laws threat, which I ſuppoſe is that which he aims at, this I deny, and have ſhewed above it cannot be. I believe that Chriſt hath undoubtedly purchaſed a right to Pardon and Life, which is Juſtification by his ſatisfaction and merit for all thoſe the Father hath given him: But then that any of theſe (I ſpeak of the Adult) have an actual intereſt in him, or right and title to Pardon and Life ſo long as impenitent unbelievers, this I deny, ſeeing ſo long as they remain ſuch they are in a periſhing condemned ſtate. *Luke* 13. 3. *I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.* John 3. 18. *He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the Name of the only begotten Son of God.* And is it like Perſons ſhould have an actual intereſt in Chriſt, and an actual right and title to Pardon and Life by the Goſpel, ſo long as they are in a periſhing condemned ſtate in the account of the Goſpel? And then further, ſaith he, the Adult by Faith receive and enjoy this right. I ſay the Adult receive Chriſt (which receiving is not Phyſical, but Moral) which conſiſts in a ſincere conſent to take Chriſt to be their Propitiation, Head and Teacher; and by this conſent which is Faith they are united to Chriſt, and have an actual right hereupon

upon to the great priviledge of Adoption, which includes Pardon and Life. *John* 1. 12. *But as many as received him to them gave he power*, or the right of priviledge, or the priviledge of right *to become the Sons of God*, and this right is continued by our yielding that subjection through Grace to Christ which we promised in our first consent, or when we first did consent to be his Servants. *Revel.* 22. 14. *Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the City.*

17. *I believe, saith he, that all those thus elected and chosen and by the Father given to Christ, redeemed, &c. are in God's appointed time, the day of his power effectually called from a state of nature, sin, and death to a state of Faith, Grace, Justification and life: and that all those who live and die in infidelity being Adult shall as certainly be damned as though they were in Hell already.*

Mark, Reader, how he hath confirmed by thus much what I have said above. But then, saith he, that any of the Elect being Adult shall live and die Infidels, such an one (speaking of me, quoth he, hath not yet proved. That many of the Elect do live many years in Infidelity is out of doubt with me: But that any of them shall die Infidels, this I never said nor thought, for saith Christ, *John* 6. 37. *All that the Father giveth me, shall come to me: and him that cometh to me, I will no wise cast out.* And therefore he accuseth me falsly.

18. *I believe, saith he, that as one great end of the Father in electing, and of the Son in redeeming was the making of the Elect holy: so the blessed Spirit the third Person in the glorious Trinity (which is as free in working Faith, Regeneration, and Sanctification, as the Father in electing, or the Son in redeeming) doth in time make the Elect Holy, Humble, Heavenly, righteous, sincerely Obedient, and fruitful in good works contained in the first and second table of the holy Law.*

Very good thus far, I deny not, but grant the same, only there is this I would have him reminded of; *i. e.* How it comes about, or what revelation there is for it in the word, that God will now accept of sincere obedience to his commands through Christ, whereas sinless perfect Obedience was once injoined Man? That it is pleasing unto and accepted by God through Christ is certain, I mean sincere Obedience to his commands: But that it should be so without any further revelation that this is the will and command of God, beside what was commanded *Adam* in Innocency, as he insinuates when he saith in scorn he is not acquainted with my *new Law*, this rests upon him to prove, and is like to do. It would be his mercy if God would convince him, and humble him for his deriding of that as my Law, which he must shortly know is God's Law, and that which he will judge him by.

19. *I believe, saith he, the Elect, the redeemed and justified by Christ are under the greatest obligation to duty both moral and positive in their own house and God's house, in the Church and in the World,* (this Man hath words enough) *And that those that talk of Election and Justification by free Grace, and yet live either in practical wickedness, or in the wilful neglect of Christian duties in their Families or Closets, or slight the appointments and Ordinances of Christ in the Church when they have opportunity, are the greatest enemies that Christ hath, that they have caused many to stumble at the truth, and tempted some to lay out their parts, Wisdom, and Reason, (all which should be used for God) in opposing the truth, studying out ways, words, and methods to cloud and render it odious, and these abusers of grace by their Omissions and Commissions do cause the way of truth to be spoken of; so they hereafter shall meet with the greatest condemnation, and shall have the hottest place in Hell except they repent, for whose practice I never have, nor shall I hope be an Advocate.*

The most of what he here saith is truth in it self, only as for his own practice he speaks of, I can neither say

ſay with it nor againſt it, being very much a ſtranger unto it, but if he mean by truth, what he hath drawn up as Articles of his Faith, I grant and accept ſome-things in ſome of them to be great truths: but as for very much contained in them, I do not at all queſtion but they are great untruths as I have made appear, and may yet further do, though I will have this charity for the Man, that he doth not think or intend them to be ſo, though in the mean time he deceives himſelf, and is in danger of deceiving others with falſe notions; though I grant a contrary practice, a practice that is repugnant to falſe notions, ſo long as Perſons do not willingly oppoſe clear light, it alters the caſe very much as to Perſons ſtates and ſafety.

20. *I believe, ſaith he, thoſe Scriptures,* Rom. 3. 21, 22. Philip. 3. 9. Rom. 4 13. *which ſuch an one,* ſpeaking of me, *brings to prove that Faith it ſelf is our Juſtifying Righteouſneſs are not for his purpoſe; the two firſt ſpeak of the Righteouſneſs of Chriſt God, Man, which Faith apprehends, embraces, and takes hold of and cloaths the Soul with as the beſt robe, and whether the word Righteouſneſs of Faith in* Rom. 4. 13. *ought to be underſtood of the object, or of the act of Faith, I ſhall leave to conſideration, being perſwaded the Scriptures ought not to be expounded againſt Chriſt, but for him of whom they teſtifie.*

Mark, Reader, upon this Article, he ſaith Article 12th, that to ſay the Righteouſneſs of Chriſt's Godhead or his Manhood, or the Righteouſneſs of both his natures united is imputed is blaſphemy; and here he ſaith that Faith apprehends, embraces, and takes hold of the Righteouſneſs of Chriſt God, Man, and cloaths the Soul with it as the beſt robe, and how he will free himſelf from the heavy charge of Blaſphemy pronounced by himſelf, he muſt ſee to it.

Touching the Righteouſneſs of Faith ſpoken of in the forementioned Texts, the Apoſtle either ſpeaks of Faith, or wholly excludes it, if he ſpeak of and include Faith, then how can the object; *i. e.* only the Righ-

teouſneſs of Chriſt (as he ſaith) be intended? unleſs he think that Faith goes to the conſtituting of Chriſt's Righteouſneſs, but ſurely he will not ſay this; if Faith be wholly excluded, and the Righteouſneſs of Chriſt, and only this meant, then why doth the Apoſtle mention Faith? If he ſay becauſe it takes hold upon, and embraceth the Righteouſneſs of Chriſt, I ask then where this Faith is, if the Apoſtle only ſpeak of the object, Chriſt's Righteouſneſs in theſe Texts? He cannot find it, unleſs he will ſay that Faith it ſelf is part of this object, and if ſo, then it follows, Firſt, That Faith is a part of Chriſt's Righteouſneſs. 2ly, That Faith taketh hold of and embraceth Faith for Chriſt's Righteouſneſs; and ſo Thirdly, That one part of the object takes hold upon and embraceth another. Thus Perſons may ſee if they will not on ſet purpoſe ſhut their Eyes what a confuſion and jumble this makes; *i. e.* the aſſerting the Righteouſneſs of and by Faith to be Chriſt's Righteouſneſs, not Faith, but the object only. But if this Man will take notice, and labour to underſtand, I will tell him again what I hold in this particular; *i. e.* Faith as it is the Souls conſent to renounce the World, the Fleſh, and the Devil, and thankfully to accept of Chriſt to be its only Saviour, which includes his taking him in all his Offices, and a ſincere purpoſe through aſſiſting Grace of Obedience to the Death, is a conformity to the Goſpel which is Chriſt's Law of Grace, and as it is a conformity hereunto by the Scripture it is called a Righteouſneſs: and this Faith juſtifies not, nor gives any Soul intereſt in Chriſt, and a right to the bleſſings purchaſed by him contained in the Covenant of Grace as a meer act, but as by it the Soul renounceth all Chriſt's Enemies, and accepts of him in all his Offices, *&c.* and ſo relatively, ſo that this ſame Man with others do me open wrong, in bearing Perſons in hand that I affirm that Faith juſtifies or giveth right as a meer act.

21. *I believe, ſaith he, that ſuch an one,* naming me, *chargeth many things upon I know not who, and queſtion whether he do or know; for where is the Man that ever affirmed that God reckoned that we did, and ſuffered in our own Perſons what Chriſt did and ſuffered. I am ſure the Scripture aſſerts the contrary, ſaying, he trod the winepreſs alone, and there was none with him.*

As to that which he calleth a falſe charge, thou mayſt Reader, look back unto his 12th Article, and ſee if it be not true of himſelf however: there ſaith he, it is the acts, works, doings, and obedience of this bleſſed Mediatour that are imputed and counted to the Elect for their juſtifying Righteouſneſs; ſo that from hence he may judge; If God doth account the very acts, works, doings, and obedience of Chriſt as Mediatour to the Elect for their juſtifying Righteouſneſs, how it can be avoided but he muſt reckon them to have in Chriſt performed thoſe acts, works, doings, and obedience of Chriſt the Mediatour, and what are they to whom God doth reckon thoſe acts, works, doings, and obedience of Chriſt the Mediatour but their own Perſons? doth God account Chriſt's acts, works, doings and obedience to ſuch as are no Perſons? God indeed accounts what Chriſt did and ſuffered for the good, and in the place and ſtead of and poor loſt Sinners. But then doth he account them in their own Perſons in the ſenſe of any Law to have obeyed and ſuffered in Chriſt, which he muſt do, if he account the very acts, works, doings, and obedience of Chriſt as Mediatour unto them, as this Man ſaith? for if God do impute the very acts, works, doings, of another in obeying and ſuffering unto me, and reckon them as mine in themſelves: then he muſt either account me to have performed thoſe very acts, works, and doings in that others obeying and ſuffering, or he muſt not. If he do, then the charge is true, and juſt againſt himſelf, I mean this Man who is ſo brisk and confident: If he do not, then how can they in Law

ſenſe

sense be imputed and reckoned to me as mine in themselves. I suppose the mistake of this Man is here, when I speak of Persons in a Legal sense, he would have me understood in a Physical sense only, and whether he do this on set purpose or from ignorance I know not. But further having proved that that which he calls a false charge is true of himself from his own assertion, I shall inform him of another, and that a Person in his day of worth and learning who saith, *Christ stood in a double relation for us unto God, First, Of a Surety. Secondly, Of a common Person. And a common Person*, saith he, *with, or for another he goes for, is one who represents, personates, and acts the part of another, by the allowance and warrant of the Law: so as what he doth as such a common Person, and in the name of the other, that other whom he personates is by the Law reckoned to do; and in like manner, what is done to him (as being in the others stead and room) is reckoned as done to the other.* Mr. *Tho. Goodwin* in his Treatise of the support of Faith from Christ's Resurrection. *Cap.* 2. Now let any judge if what he saith in this matter be not the same with that which he calls my false charge. And in his Application. *Cap.* 4. *Sect.* 3. saith he, *Christ was considered and appointed by God as a common Person both in what he did, and in what was done to him: so as by the same Law what he did for us is reckoned or imputed to us as if we our selves had done it; and what was done to him tending to our Justification and Salvation is reckoned as done to us.*

22. *I believe, saith he, that in this weighty point of Justification, such an one*, naming me, *is one with the* Papists, Arminians, Socinians, *and* Quakers, *and against the chief of those counted Orthodox since the Reformation, as* Luther, *and worthy* Calvin *of old*, &c. *And* Thomas Goodwin, *Dr.* Owen, *and Mr.* Chancey *of later times.*

I Question not if this Man had been acquainted as he should what I hold in this point, and such as go under the names he mentions, that he durst not have made

made this an Article of his Faith. But what will not malignity ſay? and leave all without proof, as this Man doth this Article of his Creed; It is like he expects his teſtimony ſhould be received without any more to do, and here he is ſaying as they did in *Jeremiah*'s time, *come, let us ſmite him with the tongue*; and I do expect if any thing come forth that will bear the name of a reply to this of mine, it will be railing language much what of the ſame complexion with this, though indeed if this Man had offered any likely proof for the truth of this his charge, as I do where I apply any of theſe names, I ſhould not ſo have called it; When therefore he hath made it good,

1. That I hold Juſtification by an inherent Righteouſneſs which is a conformity to the Law of ſinleſs perfect Works, or that Faith is a meritorious Righteouſneſs, or that Chriſt merited that we by Grace or Duty might merit. Let him make it good

2. That I hold, that the τὸ *credere*, or the very act of Faith juſtifies; *i. e.* as an act. Or

3. That I hold, that Chriſt did not purchaſe the Covenant of Grace; or that I deny Chriſt's Merit and ſatisfaction; and place grace or ſincere duty in the room and place of Chriſt's Meritorious and Satisfactory Righteouſneſs.

4. And when he hath made it good that I hold, I need no more to anſwer the Law of Innocency, or to free me from the curſe and condemnation of it, and procure Salvation for me, but what is inherent, and a walking accordingly. When he hath proved, I ſay, that I hold all theſe above mentioned things, then I will confeſs he believes a truth concerning me: But ſo long as he doth not, and that becauſe he cannot, I muſt ſay he believes a lie, until he retract, and acknowledge he hath wronged me in ſaying I am one with the *Papiſts*, *Arminians*, *Socinians*, and *Quakers* in this point of Juſtification,

Touching

Touching thoſe he ſaith I am againſt in this his Article, I have this to ſay, whatever unwary expreſſions our Reformers, and others that follow their Phraſe may have left in their Writings, with which ſo far as their notion did agree, it was not ſound; yet to me it is out of doubt, that as to what is the main in this point, and reſpects eſpecially the practick part, both *Luther*, *Calvin*, and the reſt of our Reformers as ſuch never held that any Man or Woman ever had (I ſpeak of the Adult) actual intereſt in Chriſt, and right to Pardon and Life, while remaining in a ſtate of Impenitency and Unbelief, and Rebellion againſt God. And if not, then wherein am I againſt them in this point.

If it be ſaid, but where will you find in their Writings that Faith is imputed, or that it is our formal juſtifying Righteouſneſs?

I Anſwer, *Luther* in *Galat.* 3. 6. ſaith, *Chriſtian Righteouſneſs is an affiance or faith in the Son of God, which affiance is imputed unto Righteouſneſs for Chriſt's ſake.* And in the ſame place not long after; *God for Chriſt's ſake in whom I have begun to believe, accounts this my imperfect faith for perfect Righteouſneſs*; And in the 2*d Cap.* 16. ſaith he, *For the Righteouſneſs of the Law a Man is not pronounced righteous before God: but the Righteouſneſs of Faith God imputeth freely through Grace for Chriſt's ſake.* And a little after, ſaith he, *wherefore, God doth accept or account us righteous only for our Faith in Chriſt.*

Calvin on *Rom.* 4. 3. ſaith, *Wherefore* Abraham *by believing doth only embrace the grace tendered unto him, that it might not be in vain. If this be imputed unto him for Righteouſneſs, it follows that he is no otherwiſe righteous, but as truſting or relying upon the goodneſs of God, he hath boldneſs to hope for all things from him.*

Bucer on *Rom.* 4. 3. ſaith, Abraham *believed God, and it was imputed unto him for Righteouſneſs, that is, he accounted this faith or believing for Righteouſneſs, ſo that by believing he obtained this, that God eſteemed him a righteous Man.*

Muſculus

Musculus on *Galat.* 3. 6. saith, *What did* Abraham *that should be imputed unto him for Righteousness, but only this that he believed God?*

But it may be said, they make the Righteousness of Christ, *i. e.* the Imputation of it, the formal cause of our Justification.

As to this if some Men be guilty of self contradiction, I am prone to think they did not intend it. But now these worthy Men, who say the Imputation of Christ's Righteousness is the formal cause of our Justification, if they mean only by God's Imputation, that God doth account the Righteousness of Christ to be that, and that only which hath the form of a Satisfactory and Meritorious Righteousness, and so as such for which God justifies us upon believing, then there is no contradiction. And in the judgment of charity, I think no more was intended, notwithstanding their unwary expressions which many have made but a bad use of: seeing that they have ever affirmed this Righteousness of Christ, which they call by God's Imputation the formal cause of our Justification, to answer for the violation of God's Holy Law, satisfie God's Justice, remove the curse of the Law due unto us Sinners, purchase Pardon and Life; and yet that none shall have in or an actual right unto Redemption from the curse, special Reconciliation with God, Pardon and Salvation, but such as truly believe. And therefore when they speak of being clothed with Christ's Righteousness as a robe and garment, I would think they mean no more, but that it is this which is the screen or sanctuary to secure all true penitent believers from the execution of the Laws curse, or the wrath of God; but then not this as it is the only Righteousness of their Persons, but as it is the proper and only Righteousness of their Mediatour, though the blessed benefits hereof, as is plain, redounds to their Persons. And thus as it was for them to remove the great evil that was due, and procure all saving good, so it is (as I have above

expressed

expreſſed it) the formal ſatisfactory Righteouſneſs *for* their Perſons by God's Imputation, but then not the formal Righteouſneſs *of* their Perſon's by God's Imputation; *i. e.* God doth for this Righteouſneſs of Chriſt account them upon ſuch a Faith as I have above deſcribed, perſonally righteous in the ſenſe of the Goſpel, and ſo to have intereſt in Chriſt, and a right to Pardon and Life promiſed; but then not perſonally righteous with it, ſeeing, (as I have ſaid) it cannot in it ſelf after any ſort be communicated to Believers, although it be in its fruits and benefits. I think if this little which I have here inſerted was but well conſidered and our old Divines thus underſtood, the difference would not be great betwixt them, and thoſe that are called new upon the matter. But the holding ungrounded notions from the manner of expreſſion keeps us far from an accommodation: And if ſome Men will ſtick by ſuch notions, the conſequences we have collected from the very nature of the thing whether we will or no devolve upon them, though as to ſuch as are practical Chriſtians, their practice (as I have ſaid) muſt contradict ſuch notions, and agree with thoſe very ſame I have laid down, wherein through Chriſt is their ſafety, though yet holding ſuch notions from whence ſuch conſequences flow, I know from mine own experience, they muſt be attended with confuſion, and act but in the dark, while yet they may think they have the greateſt light, for whatſoever the notions of a true practical Holy Chriſtian are, yet I am certain he dares not conclude his intereſt in or right unto Chriſt Pardon and Life purchaſed by him any further than he hath ground of hope that he is a true penitent, ſincere obedient Believer. And ſure I am when he pleads with God for Pardon, Grace, and Acceptation, he dares not plead, as the Merit of this, any Righteouſneſs upon himſelf, or wherewith he is formally perſonally righteous with Chriſt's Righteouſneſs, yet he dare not plead this, no,

but

but only the Righteousness of the Mediatour Jesus Christ without him, as the merit of Pardon, Grace, and acceptation, and this includes the whole that can come within a Christians practice upon this matter. I dare appeal to any practical Christian herein. And though this be that I hold in this point, yet saith this Man, if this opinion prevail, both Law and Gospel is overthrown, truth and saving light extinguished, and we lose our Crown, and that which we have laboured for: This as much as if he had said, that which must and will be found in every true and real Christian's practice, if this prevail, both Law and Gospel is overthrown, *&c.* And not having done enough he adds, and many Holy Men of God lose that they have laboured for, and lost their lives. What a Man is this, did he ever know or hear, or read of any of the Holy Men of God who lost their lives for the opposing such notions, the practice of which as Holy Men must unavoidably be found in their own practice. Let him give me an instance any where, at any time, of any one Holy Man of God indeed, or Woman, that lost their lives, and so suffered Martyrdom for opposing this Doctrine; *i. e.* That true Faith unites to Christ, gives interest in him, and so through and for him an actual right to Pardon and Life; and that no true Christian dare conclude, that he hath this union, interest, and right any further than he hath ground of hope that he is a true penitent sincere obedient Believer; and that he dare not plead any Righteousness that is in him, or upon him, as the merit of Pardon, Grace, and Acceptation, but only the Righteousness of Christ the Mediatour without him. I say, let him give me but an instance of any one Holy Person indeed that suffered and lost his Life, because he would not comply with such Doctrine as this but opposed it, and I profess and promise I will then believe what he saith, but I know he cannot, and yet he dare write this, and not only so but make it an Article of his Faith.

23. *I believe, ſaith he, that ſuch an one,* naming me, *in this point is contrary to the* 11*th,* 13*th, and* 17*th Article of the Church of* England, *and to the Aſſemblies greater and leſſer Catechiſm.*

As to this my reply is, If I did as much contradict in opinion the Articles he mentions, as he doth that in the 27th Article of the Church of *England*; *i. e. the Baptiſm of young Children is in any wiſe to be retained in the Church, as moſt agreeable with the Inſtitution of Chriſt,* I ſhould account my ſelf no better than perjured; look what he doth with it, ſeeing he either hath or ſhould have ſubſcribed it, I cannot tell. And as for thoſe that he mentions which he ſaith I am contrary to, I challenge him or any Man elſe to ſhew me in any thing I have writ or preached that I do contradict them. As for the point in hand, I affirm with this 11th Article and agree fully with it, That it is not for the merit of our own works we are accounted righteous before God, or for our own deſervings but only for the merit of our Lord and Saviour Jeſus Chriſt by Faith, which is the very ſame Doctrine I have been and am pleading for. I wonder what this ſame Man thought of when he writ after this ſort, unleſs he thought himſelf that he had a diſpenſation to write what he pleaſed, and no Man muſt examine it, though concerned ſo to do.

And then he ſaith further I am contrary to the Aſſemblies greater and leſſer Catechiſm, If he intended the whole of what is contained therein, I muſt ſay it is as grand an untruth as ever was told, and if he intended their definition of Juſtification that I am contrary to, this taken in a ſound ſenſe ſure I am he cannot prove; and ſeeing that particular Men have taken the liberty to put their own interpretation upon what the Aſſembly ſay Juſtification is, why may not I? If this then be meant, when they ſay that *Juſtification is an act of God's free grace, whereby he pardoneth all our ſins, and accepteth us as righteous in his ſight, only*

for

for the Righteouſneſs of Chriſt imputed to us, and received by Faith alone; *i. e.* That God of his free Grace for the Righteouſneſs ſake of Chriſt accounted by him to be the only ſatisfactory and meritorious Righteouſneſs for us upon our ſincere Faith accepts or reckons us righteous in the ſenſe of the Goſpel, and pardons all our Sins: In this I am not contrary to them, but one with them. And let him prove if he can that this Expoſition is contradictory to the Scripture. And whereas he alledgeth, I have expreſſed my ſelf formerly in this matter otherwiſe than I do now, I acknowledge the truth hereof, and have occaſion to lament, that as many others are, I was lead too much by an implicit Faith, forming notions according to the ordinary Phraſe of ſuch whoſe practice contradicted their notion in this matter, (as I have ſhewn) without examining whether or no they were concordant to the Sacred Text.

24. *I believe, ſaith he, that God ſeeth no ſin in his Children and People that by Faith and Regeneration are in Chriſt, from which they are not juſtified. And here he makes a challenge! Let thoſe that hold the contrary tell me the meaning of theſe Scriptures, and he heaps up a great many, as* Numb. 23. 21, &c. *And yet, ſaith he, God's People have daily need to confeſs their ſins, and pray for pardon.*

Now here I would ask, whether they are pardoned or unpardoned Sins they are to confeſs and ſeek pardon for? If he ſay pardoned Sins, then it muſt be God's Peoples daily practice to acknowledge themſelves to be under the guilt of that Sin which they are not, and to make no other confeſſion of Sin; and alſo to crave pardon for that Sin and no other which is already pardoned, and if any can make this good they may. If he ſay that it is Sin as unpardoned they are to confeſs and crave pardon for, then there muſt be unpardoned Sin in God's Children and People that by Faith and Regeneration, as he ſaith, are in Chriſt, and can there be unpardoned Sin, or the

guilt of Sin in ſuch: and God not ſee it? If ſo, then God muſt never pardon it; for God doth pardon only that which he ſees and knows to be Sin; and if God never pardon it, then the guilt muſt remain, and if the guilt ever remain, the conſequence muſt be they die bound over to Eternal puniſhment, and ſo muſt Eternally periſh, though ſuch as were by Faith and Regeneration in Chriſt.

Touching that Text which is alledged by him, and others have urged before him; *i. e.* Numb. 23. 21. *He hath not beheld Iniquity in* Jacob, *neither hath he ſeen perverſeneſs in* Iſrael: *the Lord his God is with him, and the ſhout of a King is among them.* The occaſion was, *Balak* would have had *Balaam* to have curſed *Iſrael* in the name of God, or to have obtained God's curſe upon them; ſaith *Balaam* implicitely this I cannot do, for though there be Sin in them and among them as well as in and among other People; yet God ſeeth not that Iniquity and perverſeneſs in them, for which he will ſuffer ſuch a curſe to paſs upon them as thou wouldeſt have. Now what an arguing is this of this Man which he hath from others, it is *à particulari ad univerſale*; *i. e.* becauſe God beheld not that Iniquity in *Jacob*, nor perverſeneſs in *Iſrael* for which he would ſuffer *Balaam* to curſe them, therefore he beheld and ſee no Sin at all in them. It is juſt as if a Man ſhould argue, God ſeeth no ſuch Sin in this or the other Perſon, for which they ſhould juſtly ſuffer, or be executed as Thieves or Murderers, and therefore he ſeeth no Sin at all in them. There is this further I deſire may be obſerved, this Text he alledgeth either refers to the whole body of the People, or but to a part; If but to a part, then *Balak* would but have had a part of them curſed: If to the whole body, then according to this Doctrine this Man hath from others, they muſt every individual of them have been juſtified and been in Chriſt by Faith and Regeneration, and can we have ground for this, that there

was

was not one Unbelieving, Unregenerate Soul then among the whole body of the People? This is not to be imagined by any.

He further quotes *Pſalm* 32 1, 2. *Rom.* 4. 5, 6, 7. but theſe I have explained already.

Another he alledgeth is *Cant.* 4. 7. Chriſt ſpeaking of his Church ſaith, *thou art all fair, my love; there is no ſpot in thee.* The meaning is, ſhe was ſo in an *Evangelical*, but not in a *Legal* ſenſe, ſincerity or true grace was the prevailing Principle; and in that reſpect he accounted her (for his Merits) all fair, and without ſpot. When Chriſt ſaid concerning *Nathaniel*, an *Iſraelite* indeed, *in whom is no guile*, he intended no more but an upright ſincere Soul; Chriſt, ſuch is his love, he denominates his People from the better part. If therefore his meaning be that God ſeeth no Sin in his People, ſo far as they are ſincerely conformed to the Goſpel Law, this Conformity in it ſelf being no Sin, but a Righteouſneſs, or that God ſeeth no Sin which he hath fully pardoned to be unpardoned; or that God doth not ſo ſee Sin, as everlaſtingly to condemn a true Believer for it in denying him Repentance, Faith, Pardon through the merits of Chriſt, I am of his mind. But then if he intended which I ſuppoſe he doth, that God ſeeth no Sin in his People, as they are accounted perſonally righteous for their Juſtification with Chriſt's Righteouſneſs, that there is any ſuch thing as this, I deny; and therefore there cannot be the other upon that account, or, for that; The reſt of his Texts are not to the purpoſe.

25. *I believe, ſaith he, that ſuch an one,* ſtill naming me, *ought to let Men ſtate their own judgments, and give their own ſenſe of what they ſay and hold, and not ſtate the ſame for them, and draw his own abſurd conſequences, and fight with them againſt he knows not who.*

This is a pretty Article of a Man's Faith in the point of Juſtification; but I muſt ſay ſomething unto it. Well then either this Man's judgment (if he know

what he holds himſelf) doth upon the matter in queſtion, contradict what I affirm, or it doth not; If it do not, why doth he oppoſe me? If it do, why doth he complain as though I did him wrong? And when he talks of drawing abſurd conſequences, 'tis well if he know what an abſurdity is; although he himſelf be guilty enough in this kind in what he hath writ. But let him find me if he can that any of the conſequences of which he ſpeaks do contradict the Doctrine I draw them from; and if he diſown the Doctrine, and hold the contrary, I charge not the conſequences upon him. But then he muſt firſt retract that which he makes an Article of his Creed; *i. e.* that Chriſt's acts, works, doings, and obedience in themſelves, (for that he muſt mean or elſe he contradicts not me) are imputed and counted to the Elect for their perſonal juſtifying Righteouſneſs.

But he ſaith further, I fight with my conſequences againſt I do not know who. If I do not, it is like he doth, or elſe why ſhould he take himſelf concerned to oppoſe, unleſs he hath a mind to kick before he be prick'd. But he goes on, and tells us, he believes that I am guilty of the breach of the 9th Command in bearing falſe witneſs. But let me tell him here, if he were no more guilty upon the matter in Queſtion, of falſe Accuſation againſt me than I am againſt him or others upon the point, I ſhould have been aſhamed to have ſaid thus much by him. I deſire him then to conſider, if he be not very guilty of that which he chargeth me with; while he inſinuates.

1. That I hold that ſome of the Elect being Adult, ſhall live and die Infidels.

2. That I in the point of Juſtification am one with the *Papiſts*, *Arminians*, *Socinians* and *Quakers*.

3. That I contradict the 11th, 13th, and 17th Articles of the Church of *England*.

4. That my conſequences are abſurd with relation to the Doctrine they are deduced from.

5. That

5. That I am guilty of the breach of the 9th Command in applying that Doctrine to any, when plain it is it hath been held, and ſtill is by many that Chriſt is one Legal Perſon with the Elect, and that Chriſt obeyed and ſuffered in the account of the violated Law not only as a Mediatour, but as a common publick Perſon repreſenting all the Elect (and this he ſaith himſelf) in what he did and ſuffered, ſo as by the ſame Law what he did for us is reckoned or imputed to us, as if we our ſelves had done it; and what was done to him tending to our Juſtification and Salvation is reckoned as done to us. And doth not this agree with the Doctrine I draw the conſequences from.

6. That I affirm Faith to juſtifie as an act without relation to its object Chriſt, with others I might mention, none of which he can prove againſt me, and who is it that beareth falſe witneſs now, I or he? But he hath more yet, quoth he, ſpeaking after a ſcornful ſort concerning me, *he matters not that* (he means the breach of the Ninth Command) *being now got under a new Law, which will be more favourable than the old.* This new Law he ſcoffs at, I have ſhewn is the Goſpel or Covenant of Grace, and have proved above that there is ſuch a thing, and that it is a Law, and that Chriſt hath purchaſed it, though the *Socinians* deny it, and ſo he with them. And therefore I muſt make bold to tell this Man, and that not without warrant from the Holy Scriptures, that he muſt either be brought under this new Law which he derides, or he periſheth for ever; for if he think to be juſtified and ſaved upon the terms of the Old Covenant he will find himſelf wretchedly miſtaken. *Galat.* 3. 10. *For as many as are of the works of the Law are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the Book of the Law to do them.* 2 Theſ. 1. 7, 8. *And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from*

Heaven, with his mighty Angels, in flaming Fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt. And let him not think that the Goſpel Law, or the Goſpel which is a Law giveth liberty to Sin, or exempts from a due and ſincere Obedience to all God's Holy Commands, for the contrary is plain. *Titus* 2. 11, 12. *For the grace of God that bringeth Salvation hath appeared to all Men, Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World.* But if he look for no favour from God, but in the way and upon the terms of the Law of Innocency he never ſhall have any; nay, he never would have had any ſo much as common.

26. *I believe, ſaith he, that that Righteouſneſs wherewith God juſtifies the Elect is a Righteouſneſs which his Holy Law approves and accepts of.*

Though he make no diſtinction, yet by Righteouſneſs, I take it for granted he intends the Righteouſneſs of Chriſt, and by Law, the Law of Innocent Nature violated by Man's Sin. This then is that which he muſt intend, *i. e.* that the Law of Innocency approves and accepts of Chriſt's Righteouſneſs. Grant I muſt, that Chriſt as Man was conformed to the Law of Innocency both in Nature and Life, and that his Sufferings were in the place and ſtead of thoſe Sufferings which were due unto us in Law for our Violation thereof; and that both his active and paſſive Obedience was for us in a way of Mediation and Redemption. But then that either the active Obedience of Chriſt conſidered as our Mediatour was approved and accepted by this Law for that Obedience which was due unto it from us in our own Perſons, or his paſſive Obedience for thoſe ſufferings which were due unto us by this Law threat, this I deny; for this Law knows nothing of a Mediatour for us, for if ſo, proviſion ſhould have been made for ſuch an one by it and in it; but who will ſay this? It is then the great

Lawgiver

Lawgiver that approves and accepts of the Righteouſneſs of Chriſt for us as ſatisfactory and meritorious, having left himſelf a liberty to diſpence with his own Law as to the ſtrict exaction and execution of it, upon valuable conſideration given by a Mediatour whoſe Obedience ſhould be of infinite worth. For if the Law of Innocency violated by Man's Sin ſhould approve and accept Chriſt's Righteouſneſs for Sinners, as their Surety and Mediatour inſtead of that Obedience they were bound to perform, then it muſt account them righteous in Chriſt's performance, and if it account them righteous then it muſt juſtifie them, and if it juſtifie them, it muſt account them ſuch as are ſinleſs and perfectly Holy in Nature and Life, for it will juſtifie none elſe. Let me not be miſtaken here, I deny not, but affirm that the Law of Innocency did both approve and accept of the Obedience of Chriſt, or elſe he had not been juſtified by it: But then that this Law did approve and accept of this Obedience of Chriſt as our Surety and Mediatour, as to account it was ſo for us, as that we obeyed in him, this I deny: For if ſo, it cannot chuſe but diſcharge us, and we muſt need no Pardon; for he cannot be ſaid to have a Pardon, that in the Laws own ſenſe and acceptation pays the whole of what it requires either by himſelf or by another the Law allowing. And he adds that the exact juſtice and free Grace of God do not only agree and kiſs each other, but that they are both exalted and glorified in the Juſtification of a Sinner. I grant him the whole of this, for *it is of Faith that it might be by Grace*; and it is by Faith in ſuch a way as juſtice hath full ſatisfaction, yea, and all the glorious perfections of God ſhine forth, and muſt do for ever.

Further, ſaith he, how any Man can find his conſequence (I ſuppoſe, he either would or ſhould have ſaid his conſcience) *free from the accuſation of the Law without ſuch a Righteouſneſs, I cannot yet ſee.*

To this I shall say we have all transgressed the Law, it has concluded us all under Sin, and as such condemns us, and if we be convinced, our Consciences do and must accuse us as guilty, and bear witness for the Laws equity in this its process: so that there is no stopping the execution of the Laws sentence by the procuring of Pardon, or an act of Grace by any thing but by the satisfactory and meritorious Righteousness of Christ; and this Righteousness shall not actually avail any for the purpose above, but the penitent Believer, for he that believeth not remains condemned, and he that repents not continues unforgiven as to special Pardon, as the Scripture is plain for the purpose. Our Consciences then accusing us as Sinners, for nonconformity unto, and violation of this Holy Law of God (which we must acknowledge so long as we live we are justly accused of, or else we must deny our selves to be Sinners, and affirm we are counted by this Law to be sinless and perfectly righteous) that which must quiet our Consciences here, and free us from fear and terror of having the Laws curse inflicted as to its full and eternal extent, must be only the satisfactory and meritorious Righteousness of Christ by which we are delivered from the execution of its curse. But if our Consciences accuse us of Impenitency and Infidelity, and so to be such as have no actual interest in or right to Christ and his Righteousness for the purpose above spoken of; there is nothing can quiet our Consciences here, or remove our fear, but our having of true Repentance and Faith found in us. But again, saith he, *nor can I see without such a Righteousness how the Doctrine of Faith establisheth the Law.* I grant him that without the Righteousness of Christ, the Doctrine of Faith neither doth, nor can establish the Law; But then how, wants explication. I say then upon this, Although the Doctrine of Faith, or the Doctrine of Justification by Faith doth make void the Law (suppose we the Law injoining perfect sinless

ſinleſs works) as a Covenant of Life, and ſo as an inſtrument of our Juſtification, not from any default in it ſelf, but from our moral infirmity or weakneſs; yet the Doctrine of Faith doth not make it void as a Rule of Obedience; ſeeing the Goſpel, which is the Law of Faith, beſides its own proper precepts, hath alſo this proper unto it ſelf to injoin us ſincere Obedience to the Moral Law, which ſhall for Chriſt be accepted inſtead of ſtrict Legal perfection, and thus the Law is eſtabliſhed by Faith. But if this may not content, I ſhall ſhew him and others another way of Faiths eſtabliſhing the Law, and that is thus, God accepting now the Obedience of Faith according to the Goſpel Law (which includes ſincere Obedience to the precepts of that which is ordinarily called Moral, as we conſider Faith practical) and this for the alone ſatisfactory and meritorious Righteouſneſs of Chriſt hath hereby manifeſted, that he could not ſo diſpence with this his righteous and Holy Law, as to pardon the violation or tranſgreſſion of it without full ſatisfaction given to his governing Juſtice, which ſatisfaction he hath had, ſo that now in his juſtifying of a Sinner through Chriſt by Faith, he keeps up the repute and credit of this his Law, and ſo hath eſtabliſhed it as a righteous and holy Law according to the Scripture. *Iſa.* 42 21. *The Lord is well pleaſed for his Righteouſneſs ſake, he will magnifie the Law, and make it honourable.* Rom. 3. 25, 26. *Whom God hath ſet forth to be a propitiation through Faith in his blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the forbearance of God, To declare, I ſay, at this time his Righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus.* He concludes this Article thus; *yet are we not juſtified by the Law, though in a way of Law and Juſtice; but freely by grace through the Redemption that is in Chriſt Jeſus.*

That we are juſtified freely by his Grace through the Redemption that is in Chriſt Jeſus, and alſo that

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we are not juſtified by the Law of Innocency, and yet in ſuch a way wherein God keeps up the honour of his Law in receiving full ſatisfaction for our violation of that Law unto his governing juſtice from our Mediatour, I firmly hold, but what his meaning is, I ſhall leave, and not trouble the Reader with conjectures about it.

27. *I believe, ſaith he, this Righteouſneſs whereby God graciouly juſtifies his Elect, and which they receive by Faith without wavering or violating his Holy Law reſides ſubjectively in the perſon of Chriſt, and yet may be ours by way of gift and Imputation without being ſubjectively in us, elſe how is God our God, Chriſt our Saviour, Redeemer, Prophet, Prieſt, and King, are theſe ſubjectively in us?*

I ſuppoſe by being ſubjectively in us, he intends that we are the Subjects; And proved I have above, that we muſt be the Subjects of Chriſt's Righteouſneſs if God account it to be the very formal Righteouſneſs of our Perſons.

And whereas he puts the Queſtion, how is God our God, and Chriſt our Saviour, Redeemer, Prophet, Prieſt, and King, what are theſe ſubjectively ours? I Anſwer, If he will ſay, as he ſeems to intimate, that God and Chriſt as Saviour and Redeemer in all his Offices are ours after the ſame manner that he ſaith Chriſt's Righteouſneſs is made ours; *i. e.* by God's Imputation, or his accounting it in its ſelf to be the formal Righteouſneſs of our Perſons, he implicitly ſaith this; If he will ſay that God's infinite perfections which are his Eſſence, and ſo God himſelf are made by his Imputation, or are in his account the perfections of every Believers Perſon; and that Chriſt's Offices as Prophet, Prieſt, and King are made by God's Imputation, or are in God's account the Offices of every Believer's Perſon; then he muſt alſo ſay, that their Perſons in God's account are the ſubjects of Divine perfections, and of Chriſt's Offices as Mediatour, which would be Blaſphemy to affirm. That God then

then is ſo in any Believer as to communicate unto, or make his Perſon a partaker of his Divine perfections, or give unto him his Divine perfections in themſelves, ſo as that it may be affirmed of his Perſon it hath Divine properties, ſuch as Omniſcience, Omnipotency, *&c.* to ſay this would be horrid Blaſphemy. And ſo that Chriſt as Saviour and Redeemer is ſo in any Believer as to communicate unto, or make his Perſon the ſubject of thoſe Offices which he himſelf executes as Mediatour, ſo as it may be affirmed of the Believer he executes thoſe Offices in his own Perſon, is a like horrid Blaſphemy. But now I will tell this Man for all this, that it is affirmed in Scripture, that God, Chriſt, and the Holy Spirit do dwell in the Hearts of Believers, 2 *Corinth.* 6. 16. *And what agreement hath the Temple of God with Idols? for ye are the Temple of the living God: as God hath ſaid; I will dwell in them, and walk in them; and I will be their God, and they ſhall be my People.* Epheſ. 3. 17. *That Chriſt may dwell in your hearts by faith.* 1 Corinth. 3. 16. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?* Yea, and is their God hereupon, as it may be found in the aboveſaid 2 *Corinth.* 6. 16. But then it is not by giving unto them after any ſort what is proper to God and Chriſt, or that whereby God is God, and Chriſt is Chriſt, and ſo incommunicable: But by giving them that which may be communicated; *i. e.* the effects of God's gracious and merciful Power, and the fruits of Chriſt's Mediation, ſuch as the quickening, healing, inlarging, teaching, ſanctifying; Sin mortifying Grace of his Holy Spirit, which Grace is from the Father as the fountain through Chriſt as the Mediatour, and by the Spirit as the proximate Author and worker, and as this Grace is wrought in them, and they after a ſpiritual ſort are quickened, healed, inlarged, taught, ſanctified, and have their Sin mortified hereby, they are the ſubjects of it.

Now

Now for any to talk of Chriſt's Righteouſneſs being given to them in it ſelf to be their perſonal Righteouſneſs, or that Righteouſneſs wherewith their Perſons are made formally righteous for their Juſtification; and yet ſay he is the only ſubject of it, and that it is proper to him as Mediatour, and cannot be communicated to any Creature, is a contradiction; for if it be given to any in it ſelf to be the formal Righteouſneſs of their Perſons, it muſt be communicated to them in it ſelf; for how ſhould any Man's Perſon be formally righteous with that Righteouſneſs, which after no ſort in it ſelf can be communicated to his Perſon? In its bleſſed fruits and effects, I grant, Chriſt's Righteouſneſs is communicated to every true penitent Believer, but in it ſelf not, I wiſh it may be conſidered. Thus I have done with his Creed conſiſting of 27 Articles reſpecting Juſtification.

PART II.

PART II.

BUT he hath 25 things yet behind which he calls Queſtions, which I queſtion not he judgeth unanſwerable. But I ſhall however ſince I am doing make an Eſſay and try what may be done by me through God's aſſiſtance in anſwer however to ſome of them, though the moſt of them are odd, and not worth a Man's while to take up time about them.

Queſt. 1. *If the Covenant of Grace was made with Chriſt as the ſecond* Adam, *and with all the Elect in him as his Seed, as the Aſſemblies Catechiſm ſaith. Then how is Chriſt the purchaſer, doth he purchaſe a Covenant that was made with himſelf as the undertaker, and ſtands faſt in him?*

I Anſwer, Nothing will ſerve this Man, but he will be a downright and barefaced *Socinian*; he will by no means hear that Chriſt hath purchaſed the Covenant of Grace: But I have already ſhewed that it was no Covenant of Grace which was made with Chriſt, though it was of Grace to us as it had reſpect to our Redemption and Salvation. And that the Aſſembly could intend no ſuch thing, though he alledge their Authority, (as I have alſo cleared) unleſs he will ſhew us that they contradicted themſelves, therefore this Queſtion is ungroundedly ſtated.

Queſt. 2. *If Chriſt himſelf be the Covenant given by the Father as it is written* Iſa. 42. 6, 7. *and* 49. 8, 9. *How then doth he purchaſe the Covenant, doth he purchaſe that which he is the ſubject matter of? then he purchaſed himſelf.*

Anſw. Reader, What thinkeſt thou by ſuch Queſtions as theſe? Well, he ſaith, thou ſeeſt, the Covenant of Grace was made with Chriſt. Now if Chriſt himſelf perſonally conſidered, as he intimates in his Queſtion,

Question, be the Covenant it self; how then, say I, could this Covenant be made with him? I must answer according to the nature of the matter before me, Can a Covenant be made with it self, or is the Covenant of Grace a Person consisting of two natures? or did God make a Covenant of Grace with a Covenant of Grace? Christ indeed was given of the Father to reconcile God to Sinners by his Blood, and Sinners to God by the Holy Spirit given *Ephes.* 2. 13. *But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.* Colos. 1. 21. *And you that were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled.* And so he is the Efficient and meritorious cause of the Covenant of Grace, and the gift of the Covenant, so far as he makes over himself and the blessed fruits of his purchase thereby to his People, but to talk of Christ being the Covenant it self, and so to purchase himself if he purchase the Covenant of Grace, who could have thought that any Man should have offered such raw conceptions? for certainly the end of Christ's Death was to reconcile God and Sinners, and are God and Sinners reconciled so long as Sinners continue in actual rebellion against him? If not, then are not Sinners to cast away their weapons, their Sins whereby they have been warring against God? And are they not to come in upon his Proclamation of Grace, and humbly submit themselves to his sacred Majesty, promising through Grace to be his loyal Subjects for the time to come. And is not this an engagement on the returning Sinners part to be the Lords, when he saith implicitly herein (and so answers Gods call) as it is said *Jerm.* 3. 22. *Return ye back-sliding Children, and I will heal your backslidings: Behold, we come unto thee, for thou art the Lord our God.* Isa. 26. 13. *O Lord our God, other Lord besides thee have had dominion over us: but by thee only will we make mention of thy name.* And hath not God promised to accept re-

ceive,

ceive, pardon, *&c.* for Chriſt's ſake ſuch a Sinner? and is not this God's gracious engagement on his part? and is not here the form of a Covenant? But was there ever ſuch a Covenant made betwixt God and Chriſt? True indeed it is in and through the merits of Chriſt that God thus condeſcends, but plain it is this Covenant which is a Covenant of Grace to Sinners is made betwixt God and them. Can theſe Perſons underſtand the nature of Mercy and Grace as they ſhould, who talk of a Covenant of Mercy and Grace made with Chriſt? Well, but ſay they, it was made with Chriſt for us, and with us in him.

I Anſwer, If they ſpeak of the Covenant of Redemption, I grant it was though made with Chriſt, yet ſo for us as that it was in order to our Redemption and Salvation by him: but if they ſpeak of the Covenant of Grace, ſuch a Covenant as I have deſcribed above, that this was made with Chriſt for us, this I deny; for if ſo, then Chriſt muſt be bound to perform that duty on his part, which God in the Goſpel requires of Sinners, and will they ſay this? That he hath ingaged himſelf in the Covenant of Redemption to give Grace to all the Father hath given him (I ſpeak of the Adult) to inable them to perform the duty which the Goſpel injoins, and if this be all they intend by the Covenant of Grace being made with Chriſt for Believers, they do not differ from me in the thing; though yet obſerve their notion confounds in the matter the Covenant of Redemption made with Chriſt, making it the ſame with that which is made with Sinners, which is ſtrictly in its own nature, and in the very matter of it a Covenant of Grace and Mercy. And further when they ſay the Covenant of Grace as ſuch in its own nature was made with us in Chriſt: If they mean with us in Chriſt as the purchaſer (which this Man denies in ſcorn) or the great mean of conveyance of the bleſſings hereof; or with us in Chriſt, as we have intereſt in it (after a ſpecial

ſort)

ſort) upon our Union with him by Faith, I am of the ſame mind. But if they mean it was made with us in Chriſt, as that he is the only Confederate for us, who obliged himſelf to perform what is required of us, and ſo to repent, believe, and obey the Goſpel for us, this I deny, and ſo the Aſſembly as appears in their Anſwer to this Queſtion; *i. e. How is the Grace of God manifeſted in the ſecond Covenant?* A. *In that he freely provideth and offereth to Sinners a Mediatour, and Life and Salvation by him, and requiring Faith as the condition to intereſt them in him, promiſeth and giveth his Holy Spirit to all his Elect, to work in them that Faith with all other ſaving Graces, and to enable them to all Holy Obedience, as the evidience of the truth of their Faith and thankfulneſs to God, and as the way he hath appointed them to Salvation.*

Q. 3. *If Faith be our formal juſtifying Righteouſneſs, then how is Chriſt the Lord our Righteouſneſs, or all the Seed of* Iſrael *juſtified in him?*

A. This I have fully anſwered above, and from thence he may know by Efficiency and Merit.

Q. 4. *If God juſtifie the Elect by a Righteouſneſs, which anſwereth not the Law of Innocency, then how doth he adminiſter grace in a way of juſtice, or what doth he juſtifie them from, or how is he juſt in juſtifying him that believeth in Jeſus, and faithful and juſt to forgive us our Sins? ſeeing what he doth ſeems to interfere with Law and Juſtice.*

A. He ſuppoſeth firſt, That God juſtifieth the Elect, if he mean only as ſuch before Faith, and ſo without Faith, it is not true. 2ly, He ſuppoſeth that God juſtifieth by a Righteouſneſs that anſwereth the Law of Innocency. If he mean by ſuch a Righteouſneſs as is the Merit, I grant, but if he mean by ſuch a Righteouſneſs, a Righteouſneſs which we are perſonally righteous with, this I deny: *If God* ſaith he *doth not juſtifie the Elect by a Righteouſneſs which anſwereth the Law of Innocency, How then,* ſaith he, *doth he adminiſter*

minister grace in a way of justice? I Answer, God doth justifie by that Righteousness which answereth the Gospel, or God's Law of Grace, (if he mean by answering a conformity to the precepts of a Law) *i. e.* the Righteousness of Faith. And in this he administers Grace in the way of Justice,

1. As he accepts Faith for Righteousness, and gives us an actual right thereupon to Pardon and Life for Christ's sake, whose active Righteousness was a conformity to the Law of Innocency, as it required sinless perfect rectitude both in Nature and Life, and his Sufferings which are called his Passive Righteousness, which were instead of the penalty due unto us for our violation of this Law, both which are meritorious and satisfactory on our behalf, and thus the Law is answered for us in the account of the Lawgiver, and justice fully satisfied. And thus, Readers, you must understand me when I speak of Christ's fulfilling the Law, and in what I have spoken of that.

2. God administers Grace in a way of Justice as he is faithful to his promise he hath made of Pardon and Life through Jesus Christ upon our obedience to the Gospel. And if he would know what he justifies from, and for what, and upon what, God tells him, *Acts* 13. 38, 39. *Be it known unto you therefore, men and brethren, that through man is preached unto you the forgiveness of sins. And by him, all that believe are justified from all things, from which ye could not be justified by the Law of* Moses. And if he would know further how he is just in justifying him that believeth in Jesus. I Answer, Christ having yielded such a conformity as I have spoken of to the Law of Innocency for us in the account of the Lawgiver, and satisfied the justice of God; his glorious attributes are so much honoured and advanced, and the repute of his violated Law kept up, as that God can for and upon this meritorious and satisfactory Righteousness of Christ without any wrong to his Justice, or any other his Attributes, or injury to his Holy Law,

juſtifie the Sinner upon Faith in Chriſt, or give him an actual right according to the Law of Grace to Pardon and Life. And from what hath been ſaid it is manifeſt he is faithful and juſt in forgiving of Sin, when and where he doth forgive it, and what God doth herein according to the explication I have given neither interferes with Law nor Juſtice.

Q. 3. *What is the Rule of this righteouſneſs of Faith, which is the formal cauſe of our Juſtification* (he ſhould have added by God's imputation) *for if it be a juſtifying righteouſneſs, it muſt be by ſome Rule, not the Law of Innocency for it requires a perfect righteouſneſs, but faith is an imperfect one. Then it is the new Law or Covenant that Chriſt hath purchaſed that muſt be the Rule: well then I ask, is an imperfect Rule, the Rule of our juſtifying righteouſneſs? or doth the ſame juſtifie by that which is imperfect? or doth this New Law juſtifie us with the allowed breach of the Old? how then is it a better Covenant, or how is the Law given honoured thereby?*

In this his 5th which he calls a Queſtion he inquires firſt, what is the Rule of this Righteouſneſs of Faith, which is the formal cauſe of our Juſtification? I Anſwer, the Goſpel in which this Faith is commanded, *John* 20. 31. *But theſe are written that ye might believe that Jeſus is the Chriſt the Son of God, and that believing ye might have life through his Name.* 1 John 3. 23. *And this is his Commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us Commandment.* And Obedience to the Goſpel is this Righteouſneſs of Faith. But ſaith he, this Faith is an imperfect Righteouſneſs; ſo it is, if the Law of Innocency which injoins ſinleſs perfect works be made the meaſure of it; but not ſo, if we bring it to the Goſpel, where it is commanded, that accepts of ſincere Obedience, and ſuch is the Obedience of Faith in all God's People, for in them ſtrict legal perfection cannot be found. But to paſs on, this Man accounts the Goſpel an imperfect Rule: If compared with the Law of Innocent nature and what it requires,

requires, I grant it, but that it is ſo abſolutely or in its own nature I deny; ſeeing it contains the whole of that which God wills and requires to give us intereſt in Chriſt, and a right to Eternal Salvation, by way of direction or inſtruction. Let him prove the Goſpel to be inſufficient here, and then let him ſcoff at it as the Papiſts, calling it an imperfect Rule. If he judge that what God commands in order to Salvation be imperfect, he muſt tell us what is wanting, and ſo ſee if his wiſdom can make up the defect. In the mean time I ſhall hold that the Righteouſneſs of Faith is perfect with relation to the Rule; *i. e.* the Goſpel, which it is a conformity unto, our Divines have ever diſtinguiſhed of a Legal, and Evangelical perfection, but of this I have ſpoken more above. And whereas he adds in ſcorn, doth this New Law, which I call the Goſpel, juſtifie us with an allowed breach of the Old? I Anſwer, God doth not allow of Sin ſo as to approve of it in any, he being an infinite Holy God, and Sin being ſo oppoſite to this his nature: But I would have him know, Chriſt having made ſatisfaction to juſtice, God is pleaſed for the ſake of this Bleſſed Redeemer and Mediatour in his abundant Grace and Mercy to Pardon the Sins of all ſincere returners, and accept of their ſincere Obedience of Faith to the Goſpel inſtead of ſtrict Legal perfection. God juſtifies not, pardons not upon ſincere Repentance and Faith without a ſatisfaction given to him as Lawgiver, and when God inſiſts upon ſatisfaction for the violation of his Holy Law; and will not pardon any Sinner, though a penitent Believer, without this, when then ſatisfaction is given and accepted, if God hereupon according to the Goſpel juſtifie and pardon a penitent and believing Sinner as ſuch, doth he by this juſtifie and pardon with the allowed breach of his Law? If ſo, this is as much as to ſay, God allows of Sin when for the ſake of Chriſt he juſtifies and pardons any Sinner upon ſincere Faith and Repentance. How the Lawgiver is honoured though he juſtifie by

the Covenant or Law of Grace upon a true Faith, I have elſwhere ſhewed.

Q. 6. *Seeing Faith muſt be our formal juſtifying Righteouſneſs; then I ask (ſaith he) what degree, or how many acts of Faith are required to conſtitute this Righteouſneſs that juſtifies us? Is it the faith of adherence, or the faith of aſſurance? Is it our firſt act of faith that juſtifies, or our whole life of faith, which conſiſts of many acts? If by our firſt act, then all after acts are inſignificant as to Juſtification.*

Mark here, Reader, this Man by this laſt branch grants, that not only the firſt act, but all after acts of Faith are ſignificant as to Juſtification; for he ſaith, if we are juſtified by the firſt act of Faith, then all after acts are inſignificant as to our Juſtiſtification, which plainly implies that he accounts not only the firſt act, but all after acts of Faith to be requiſite to Juſtification, or elſe he underſtands not well what he hath writ. And thus he runs himſelf upon that which follows this with a deſign to infnare Men; *i. e.* If by our whole Life of Faith (Mark, it is like the Life of Faith conſiſts only in act according to this Man, ſo that there muſt be no Life of Faith in a Soul but ſo long as it is in exerciſe) which conſiſts of many acts of Faith, then our Juſtification is ſuſpended till our lives be finiſhed; then (ſaith he) where is the Man that is juſtified, or ſure that he ſhall be?

I never (and I queſtion whether any beſide this Man, and ſuch as are of his party) did before, ſee ſuch long winded complicated and confuſed Queſtions.

What a Faith it is which juſtifies, I have at large ſhewn above; And ſhall further give him to underſtand again, that Faith as it is the Souls conſent (incluſive of aſſent) to accept the Lord Jeſus as offered in the Goſpel gives the Soul intereſt in Chriſt, and an actual right to Pardon and Life; ſo perſeverance in ſincere Obedience, which is conſent in practice (incluſive of affiance and reliance) is that which continues the intereſt and right. And ſo Juſtification is not a ſimuka-

neous

neous act, but a continued act of God by his Law of Grace. *Rom.* 2. 7. *To them who by patient continuance in well doing ſeek for glory, and honour, and immorality, eternal life. He that endureth to the end, the ſame ſhall be ſaved. Be thou faithful unto death, and I will give thee a crown of life.* And that it muſt not be a ſimultaneous, but a continued act, moſt of our Divines muſt grant, who aſſert Pardon to be a conſtitutive part of Juſtification, and yet ſay that future ſins are not pardoned before they be committed.

But it may be ſaid, when a believer falls into Sin, and continues for ſome time, as in the caſe of *David*, without Repentance, may he then be ſaid to perſevere? If not, then his juſtified ſtate ceaſeth.

I Anſwer, as to the act and exerciſe of Grace he doth not perſevere, but as to the habit of Grace he doth, which habitual Grace (as the firſt Grace gave him right) continues his right to the further exciting and quickening of the Spirit, whereby he ſhall actually repent; and thus he perſevereth, and falls not totally and finally away, neither doth he ceaſe to be in a juſtified ſtate. *Pſalm.* 37. 24. *Though he fall, he ſhall not be utterly caſt down: for the Lord upholdeth him with his hand.* Jerem. 8. 4. *Moreover, thou ſhalt ſay unto them, Thus ſaith the Lord, Shall they fall, and not ariſe? Shall he turn away, and not return?* So that I affirm Juſtification is perfect as it is a right at the firſt; but not ſo as to the full poſſeſſion of that right, if ſo be the Perſon juſtified live for ſome time after he hath given his firſt ſincere conſent; for if a Perſon ſhould die immediately upon his firſt ſincere conſent given, he moſt certainly ſhould be ſaved, but then if he live for ſome time after that, there is more required to continue his right to the the gift of further grace, and alſo of glory, and that is the performance of that which was included in his firſt conſent, as it gives him a right for Chriſt to other Covenant of priviledges, ſo alſo to this; *i. e.* the gift of perſevering Grace. And though this may not (as it ſeldom is) be without ſome

actual failure; yet it never doth nor never shall habitually fail. And the proof of this may be drawn first, from the nature of true and saving grace. 1 *Peter* 1. 23. *Being born again not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth for ever.* 2dly, From the perpetuity of the Covenant of grace, which all are taken into (I speak of the Adult) who give a free and sincere consent. *Jerem.* 32. 40. *And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.* 3dly, From Christ's constant and all prevailing intercession. *Hebr.* 7. 25. *Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* Luke 22. 31, 32. *And the Lord said,* Simon, Simon, *behold Satan hath desired to have you, that he may sift you as Wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.* Let not Persons from hence gather, that such may then take liberty to Sin, for this cannot be; seeing that such a liberty would be inconsistent with true and saving Grace, and so with a sincere consent.

Q. 7. *Seeing it is written the just shall live by Faith, what are they to trust and live by Faith in but that which is their justifying Righteousness? then not in Christ, for he is none such Righteousness.*

He intends that Christ is none such Righteousness in my account, and herein he is a false accuser, for when or where did I assert, that any Person is justified without the Righteousness of Christ; Have not I said the contrary in affirming, that Faith is accepted for our Gospel Righteousness for the alone meritorious and satisfactory Righteousness of Christ. And by the way, Reader, I would have thee take notice that the strongest Arguments the Men of this stamp have for what they hold are either first, an implicit Faith, or secondly, Accusing of those that oppose them, as deniers of that which

which yet they affirm, for this Man would insinuate in what he saith, that I wholly exclude the Righteousness of Christ from the Justification of a Sinner, than which I abhor nothing more. But it may be said, do not you exclude it from the matter of Justification? I Answer, from being the *qualifying matter*, I do, but not from being the *meriting matter*; for it cannot be that the Righteousness of Christ should be communicated to me in it self, so as to become the qualification of my Person, or that which in it self must qualifie me as a subject of right, or one that hath right hereby to Christ and his benefits.

But now whereas this Man saith what are they to trust and live by Faith in but that which is their justifying Righteousness, he by this must make our justifying righteousness very extensive; *i. e.* God and all his glorious perfections, his promises, *&c.* for these we are to trust and live by Faith in; and if we are to trust and live by Faith in nothing but that which is the matter of our justifying Righteousness, then these must be the matter (according to him) of our justification, as well as Christ's Righteousness, true we are to trust and live by Faith in God's glorious perfections and his faithful promises through Christ; but though it be so, yet these are not the Righteousness of Christ which he accounts justifies us as our formal Righteousness, nor any part of it. The just then so live by Faith, as that they trust and depend upon God's glorious attributes and his gracious promises through Christ for strength, support, and comfort in their faithful Obedience to his commands, hoping only for their acceptation for Christ's all prevailing merits and satisfaction.

Q. 8. *If Faith as it is our act be our justifying Righteousness, what then mean those many places of Scripture, that speak of Justification, and Pardon by Christ, his Righteousness, knowledge, grace, freely by grace, through the Redemption that is in him?*

This Question is built upon a false supposition, *i. e.* that I hold Faith justifies as an act, whereas I deny it, and therefore it is a wonder how Men dare appear in writing to the world, charging a Man with that which he disowns, and which they cannot prove against him, and whereas this Man insinuates that I hold Justification by the simple act of Faith without relation to its object; He saith as much as that I hold Justification by that which is not Faith, for Faith without relation to its object is no Faith. How Faith justifies, I have shewn, and also how we are justified by Christ, and his righteousness.

Q. 9. *What is that wedding garment, that best robe, that change of raiment, that garment of Salvation, and robe of righteousness, that fine linnen that's white and clean? Are these our acts of Faith and Obedience, or Christ's Righteousness imputed?*

He still sings over the old Song, and if he would have an Answer, if he will take pains to look back thither where I treat of these matters he may find one.

Q. 10. *If Justification be an act of God's free grace, wherein he pardoneth all our Sins, and accepteth us as righteous, in his sight, only for the Righteousness of Christ imputed to us, and received by Faith alone, as saith the Assemblies: How then is Faith it self our justifying Righteousness, seeing it doth but only receive Christ's Righteousness which God imputes?*

This he hath put me to answer before in speaking unto the 23d Article of his Faith.

Q. 11. *Whether was it not as possible and easie, nay, whether was it not more easie for* Adam *to have obeyed the Law of Innocency, being free from sin in his nature; as it is for fallen Man dead in Sin to believe and keep the conditions of the new purchased Covenant? If so, then (saith he) how doth the exceeding riches of God's grace appear thereby, according to such an one,* that is me, whom he names.

What a Man is this to bring such a thing into question. Have I any where or at any time affirmed, that it is as easie for a Man dead in Sin to believe, and keep the conditions of the Covenant of Grace, as it was for innocent

innocent *Adam* to have obeyed the Law of Innocency? Thus it is in the practice of ſuch Men as this in the firſt place falſly to charge ſuch as they know oppoſe them, and thus beget a prejudice in others againſt them, and ſo bring them over to their own party, and keep them faſt to them. He ſuppoſes, nay takes it for granted, that I hold that which yet I deny; *i. e.* I deny that Sinners have any moral power to repent or believe without the renewing and quickening power of the Spirit of God: and ſeeing his ſuppoſition is falſe, his Queſtion is ungrounded, and therefore is vain and frivilous, for whether he will know it or no, I affirm, that *by grace they are ſaved, who are ſaved through faith, but yet not of themſelves, it is the gift of God.*

Q. 12. *Hath Chriſt purchaſed a Covenant which accepts of that which is imperfect, as ſuch an one,* ſtill naming me, *grants Faith to be, and ſo morally evil? Is this to honour the Law of God, or the death and obedience of the Son of God? or to ſet up the golden calf the fruit of our own brains drawn out of the forge of our imagination and dance about it, ſaying, this is thy God,* O Iſrael, *that juſtifies and ſaves thee?*

Though I have already ſaid enough for the ſolution of this, yet there is in this which he calls a Queſtion I would have taken notice of; *i. e.* He ſuppoſeth, ſeeing that the ſincere grace and duties of God's People do not anſwer the Law of Innocency, nor are not a conformity in full to that Law, therefore they are morally evil; *i. e.* in plain terms they are no other but Sin; for he ſuppoſeth Faith to be ſo, and if Faith, then all other graces and duties. Now I grant, that although Perſons have true Faith, and performs ſincere Obedience, yet the Law of Innocency in it ſelf, or as ſuch a Law condemns them for all this (though through and for Chriſt they are delivered from a condemned ſtate, ſo as that the Laws ſentence ſhall not everlaſtingly be executed upon them, *Rom.* 8. 1. *There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the Fleſh,*

Flesh, but after the Spirit: And that because Faith in a Redeemer and sincere Obedience is not that conformity to this Law it calls for: But then that true Faith in a Redeemer, and sincere in Obedience as such, are morally evil in themselves, and so Sin, this I deny; for they are both commanded, where then or in whomsoever they are found they are a conformity to the will of that God who commands them. And can that which is a conformity to God's command be morally evil in it self, or in its own nature, and so Sin? If this were so then it would be all one for Persons to continue disobedient Infidels as to be obedient Believers, and this is uncouth Doctrine. Indeed neither Faith in a Redeemer or Mediatour, nor yet sincere Obedience under that formality only are commanded by the Law of Innocency, seeing it is sinless perfect Obedience, or obedience in a Subject where is no Sin that it requires; seeing then that both the Faith and Obedience above spoken of are commanded, they must be commanded by some Law, and what Law can this be, but a Law of Mercy and Grace, which for Christ accepts of the sincere obedience of Faith, when God might have insisted upon perfect obedience in a sinless subject. Manifest it is that Man (as he gathers from others) confounds Law and Gospel, which sets him and keeps him sadly wrong and dark in the Doctrine of Salvation by Grace through Christ. And yet notwithstanding I have ground enough to think that he judgeth himself to be exceeding clear in the matter, and looks upon me to be a silly deceived Creature, and that there is no Salvation for me, if I die an opposer of his confused notions, seeing that by what he saith in this which he calls his Question, he accounts me no other than a gross Idolater, that forms and frames a God (intending hereby the Doctrine I own) out of the forge of my own brain and imagination, calling it a golden calf, which I dance about, and call upon others to worship: By such disdain as this, this poor Man discovers what his Spirit is; And though I could retaliate,

ate, yet I do not think it my way, and therefore all I shall say to this (which is downright calumny, for he cannot prove what he hath said) is, I wish there may be the like convictions, and hopeful work upon his Soul, which sometime since were manifest; And that the Lord of his abundant Mercy in Jesus Christ, if there be the truth of grace in his heart, would take away all that which obstructs the exercise of spiritual light, life, and love, with relation to the truths of the Gospel, and if there be not, that God would work it: God in some measure I hope helps me to discharge that commanded duty of praying for and wishing well to the Souls of mine Enemies.

Q. 13. *Whether a Covenant with terms and conditions for fallen Man to perform to give him right to Justification and Life, be properly a Covenant of Grace, yea or nay?*

I have shewn there is a conditional Covenant, or a Covenant that insists upon such or such conditions to be performed by Man through assisting grace purchased and given, before Man have any interest in Christ, or right to Pardon and Life after an actual sort. Texts of Scripture might be multiplied for the proof, which are very express both in the Old Testament and New. In the Old Testament such as *Isa.* 1. 16, 17, 18. and 55. 7. *Ezech.* 18. 21, 22 In the New Testament, *Luke* 13. 3. *John* 3. 16. *Acts* 3. 19. 10. 43. and 13. 38, 39. God in these Scriptures through Christ offers and promiseth Pardon and Life to all penitent believing obedient Sinners, upon which then I put the Question, whether Sinners (I speak of the Adult) have actual pardon and right to Life after a special sort, while yet they remain in a state of impenitency and unbelief, and so in actual rebellion against God: or the grant of pardon and right to life is suspended until such time as they by grace become sincere penitent Believers. If any should say the former, then they must hold that an impenitent unbelieving Soul, one that is and continues an actual Rebel against God may yet have special pardon, and an actual

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right to Salvation which is plainly repugnant to Scripture. If it be ſaid that theſe benefits as to the actual donation are ſuſpended until Repentance and Faith, muſt they not then be the terms or conditions upon which theſe bleſſings are made over to Sinners? If they were not, then I ask why the actual donation or gift of them is ſuſpended until Repentance and Faith?

If it be ſaid firſt, They are no ſuch terms or conditions which Sinners as Efficient cauſes do work in themſelves or perform without the ſpecial concurrence and aſſiſtance of the Holy Spirit, I grant it.

If it be ſaid 2dly, They are no ſuch terms or conditions, (which though they be wrought by the Holy Spirit, and performed by the concurring aſſiſtance thereof) as are meritorious of or do purchaſe a grant and donation of the forementioned bleſſings, this I alſo grant.

If it be ſaid 3dly, That they are no ſuch terms or conditions which in their own nature procure our acceptation with God, this I as the former grant, for they themſelves are accepted of God only for the meritorious and ſatisfactory Righteouſneſs of Chriſt.

But now if Perſons will grant that God hath ſo knit and joined the bleſſings of Pardon and Life with Repentance and Faith, as that none (I ſpeak of the Adult) ſhall have through Chriſt any intereſt in or actual right unto theſe benefits, but ſuch as are qualified by the Holy Spirit with this grace whereby they may turn from Sin, and give their conſent ſincerely to be the Lord's Servants, and own this to be the order or method in which God through Chriſt diſpenſeth us ſaving grace, they ſay the ſame I intend, for I intend no more when I ſpeak of conditions and terms in the Covenant of grace.

And this ſame Man after he hath made a great pother and ſtir in ſtating moſt of his remaining Queſtions with reſpect to the denial of the condionality of the Covenant, yet under his 24th Queſtion, he grants, if he will ſtick to what he hath writ, that Faith is a condition of Connection and Order; ſo that if he grant thus much

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which I affirm with relation to the conditionality of the Covenant, which he muſt do or he underſtands not himſelf when he ſaith that *faith is a condition of connection and order*, he owns as much the conditionality of the Covenant as I. And if ſo be he own condition of the Covenant of this ſort, then he muſt hold that Pardon and life, as connected to Faith do immediately according to God's appointed order in the Goſpel devolve upon him that hath this Faith, or elſe he muſt eat his words and deny a connection. And if ſo be that theſe benefits according to God's appointed order in the Goſpel immediately devolve upon him that hath this Faith, then they muſt be promiſed unto him as ſuch an one, (and ſo they are as the Scriptures I have mentioned above are expreſs) and if they be promiſed unto him as ſuch an one, then he muſt have that right to theſe bleſſings promiſed which another that wants this condition of connection and order hath not. Now then to our purpoſe I ask, is it Chriſt that this condition of connection and order reſpects, or is it a Sinner? if Chriſt, then we muſt ſuppoſe him, antecedent to this Faith, which he calls a condition of connection and order, to have been an unbeliever; if the ſinner, then this condition of connection and order muſt be on his part, and not on Chriſts, and when he hath it, he muſt be a confederate and not Chriſt, according to this Man's own grant; and if the believing Sinner be one of the confederates hereupon, then God promiſing the bleſſings that are connected with this Faith muſt be the other, and that with relation to the believing Sinner, ſeeing the bleſſings of Pardon and Life connected with his Faith reſpects him, and not Chriſt; for Chriſt himſelf needed pardon, or a right to Life; for he never was that I can find in a guilty periſhing condition as a Sinner. So that now if there be no Covenant of grace (as this Man hath affirmed) made betwixt God and Sinners, but only betwixt God and Chriſt. And yet Chriſt can be no party in this Covenant, but believing Sinners, go we upon

upon his own conceſſion, how muſt theſe things be reconciled? or this Man be conſiſtent with himſelf? I ſhall leave it, he may ſee what he can make of it, for he hath granted a condition of the Covenant on our part, and this there cannot be without a Covenant reſpecting us, which hath no relation to Chriſt as a party; *i. e.* in his ſenſe.

There have been many and great conteſts about this matter; *i. e.* ſome affirming the Covenant of grace to be abſolute, others conditional. Now in my thoughts there might be a very fair accommodation, for under a different conſideration the Covenant may be ſaid to be both abſolute and conditional: Abſolute, as the whole of the grace and ſaving benefits of it are free of meer favour through Chriſt, without reſpect to any merit or procuring deſert in us. Conditional, as God in his infinite wiſdom hath ſtated in his order of diſpenſation by Chriſt, that there ſhall be ſuch a connection or conjunction betwixt true Faith, Pardon and Life, as that none (I ſpeak of the Adult) ſhall have any actual intereſt in or right to this Pardon and Life without Faith previous thereunto in order of nature, and whoever they are that will deny this, they muſt deny the plaineſt part of Scripture. But it may be ſaid, do not you affirm that the performance of the condition is required of us? I Anſwer, true, and the Scripture is expreſs, we are injoined to repent, believe, and obey, and not Chriſt for us; doth not this ſuppoſe us then, it may be ſaid, to have a moral power in our ſelves to repent, believe, and obey antecedent to the diſpoſing and aſſiſting grace of the Spirit? I Anſwer, no, God indeed by his command makes it our duty to repent, believe and obey, his infinite wiſdom having ordered this as the beſt way or means to our having Pardon and Life through Chriſt, and therefore for this purpoſe will have the commands of the Goſpel preſſed upon Sinners. But then his promiſe of the gift of this grace through and for Chriſt to enable us hereunto ſuppoſeth our want of moral power, and ſo

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our inſufficiency and inability in our ſelves to perform, which the Spirit convinceth of: ſo that God's commanding us that which we have not in or from our ſelves to perform without the renewing and aſſiſting grace of his Spirit doth not ſuppoſe us to have the moral power of our ſelves, but it only ſpeaks God's order of acting in his diſpenſations towards Man whom he works upon as a rational Creature, who after he is convinced of his Sin and Miſery muſt be acquainted with what is his duty in this caſe; and for this God gives his command, as in the caſe of thoſe at *Peter*'s Sermon, and the Jaylor, *&c.* But then after acquaintance with his duty, and conviction of his own inability to perform, God by his promiſe conveys the grace of his Holy Spirit to give him that ability; ſo that now Man repenting and giving his ſincere conſent to be obedient to God in Chriſt, the bleſſings of Pardon and Life according to the tenor of the Covenant of grace devolve upon him for Chriſt, as the ſubject of the right; *i. e.* as a penitent Believer. So that in what I have ſaid, it is manifeſt, the terms and conditions of the Covenant performed by Man through aſſiſting grace are no other but terms and conditions of connection and order, as hath been explained. And here obſerve, this is ſo far from deſtroying, as that it doth eſtabliſh the Doctrine of Juſtification by Faith, or that Doctrine which teacheth Faith to be our formal perſonal Righteouſneſs, or that upon which God doth account us by the Covenant of grace ſubjects that have right through Chriſt to Pardon and Life; ſeeing that God hath ſo connected true Faith and theſe ſaving benefits as that it is his fixed order by this his Covenant to diſpenſe the latter to ſuch and ſuch only (I ſpeak of the Adult) as are qualified with the former. And if ſo, then ſuch muſt have a legal right; *i. e.* a right in Law, and what is a right in Law, but a Righteouſneſs in the ſenſe of that Law? and ſeeing we cannot have a right in the account of the Law of Innocency, we cannot have a Righteouſneſs in the account of that Law. And if not,

then

then we must have another Law, and this can be no other, if a Remedy as we are fallen Creatures be but a Law of Grace and Mercy; and if this must not be, then we must have no legal right at all, and if no legal right, then no Justification, there must be no such thing, and if there be no such thing, then let Persons contend no more about it. And though it be true these conditions which are conditions of connection and order have not the Causality of the Efficient or meritorious cause, yet they have the place of the matter disposing and qualifying together with the form, which is God's accounting them as qualifying matter, they constitute the Sinner a Subject that hath right according to the tenor of the Gospel to Pardon and Life through and for Christ, and this is the nature of Justification.

But though this Man in his 24th Question hath granted Faith to be a condition of connection and order (which is all that I intend, as I have explained my self, when I speak of the condition of the Covenant) and so granted hereby a Covenant of grace made betwixt God and believers, (as I have shewn), yet his 14th, 15th, 16th, 17th, 18th, and 19th Questions, they all respect the same thing; *i. e.* his denial of the conditionality of the Covenant, so consistent is this Man with himself; but if he had not granted what he hath, yet what I have said upon the former Question; *i. e.* his 13th may be a sufficient solution to these I have mentioned, and therefore I shall not take up time, nor fill up Paper, nor trouble the Reader with them, only seeing I have answered him so many Questions, I will request the same favour from him, that he will answer me these few upon the matter.

1. Whether he do Baptize (as he calls it) Persons Adult considered as so and so qualified: or hath he no regard to any qualification, but administers the Ordinance to any that offer themselves, suppose they be *Turks*?

2. Whether there be any such a thing as any Persons being in Covenant with God? If there be; then

3. Whether

3. Whether are they taken into Covenant as Infidels or as Believers? If there be not; then

4. What is that which Baptiſm is a ſign and Seal of? And

5. Who have right to this Seal, and that whereof it is a Seal? It is only theſe few I ſhall propound, I deſire weight; let him glory in number.

Q. 20. *I paſs on to his 29th Queſtion, If there be no right to Juſtification and life but by Faith, how then or by what are dying Infants ſaved; or by virtue of what Covenant have Infants right to Baptiſm?*

I Anſwer, By the Covenant of Grace upon the Faith of their Parents. He needed not (but it is like he would have had the number) to have ſought the ſolution of ſuch a Queſtion as this; ſeeing I have at large before anſwered it in a Manuſcript ſent to one of his fellow Labourers, which it is ſtrange if he have not ſeen; but however to this I remit him, and paſs on to his.

Q. 21. *Doth not ſuch an one*, naming me, *herein render the Doctrine of the moſt of thoſe accounted Orthodox both Ancient and Modern to be falſe, the prayers of the moſt ſincere impertinent, made in Sin and Ignorance, and the ſufferings of the Martyrs to be fooliſhneſs.*

The greateſt part of this I have anſwered already in what I have ſaid to the 22d Article of his Faith; only as to that wherein he chargeth me as one that renders the Prayers of the moſt ſincere impertinent, made in Sin and Ignorance. My Anſwer is, I do moſt firmly hold, that a ſincere Prayer (though much Sin and Ignorance do and will remain in the Perſon who put up ſuch a Prayer ſo long as in this Life) is not impertinent as to the intentions and deſires of his Soul: though yet he may have uttered many impertinent words and expreſſions in that Prayer.

Q. 22. *Then whether is it not time for Miniſters to repent of their errors, and tell the People plainly their former miſtakes, and for Chriſtians to reform their impertinent Prayers, and never more to pray for the Imputation of Chriſt's Righteouſneſs nor to be found in him?*

then we must have another Law, and this can be no other, if a Remedy as we are fallen Creatures be but a Law of Grace and Mercy; and if this must not be, then we must have no legal right at all, and if no legal right, then no Justification, there must be no such thing, and if there be no such thing, then let Persons contend no more about it. And though it be true these conditions which are conditions of connection and order have not the Causality of the Efficient or meritorious cause, yet they have the place of the matter disposing and qualifying together with the form, which is God's accounting them as qualifying matter, they constitute the Sinner a Subject that hath right according to the tenor of the Gospel to Pardon and Life through and for Christ, and this is the nature of Justification.

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I Anſwer, If ſo be a Miniſter have further light from God by his word, to diſcover any thing that he hath formerly held and preached to have been an error, he is to be thankful to God for that light, and to tell the People plainly of his miſtakes in that point, and thus to repent: The People likewiſe ſo far as they have light to diſcover the impertinencies of their Prayers, are to reform. Will any wiſe or good Man deny this? But now this Man ſuppoſeth in his Queſtion, that a Miniſter is free from error if he preach but up the Imputation of Chriſt's Righteouſneſs in the ſenſe he would have it; and the People clear of impertinencies in their Prayers, if they pray but in his ſenſe for the Imputation of this Righteouſneſs, becauſe he fixeth upon this, after he hath ſpoken of the errors of the one, and the impertinencies of the other. But grant at the beſt, that he intends no more but this, that if it be an error for a Miniſter to Preach up the Imputation of Chriſt's Righteouſneſs, and for People to pray for it: then Miniſters ſhould repent of this their error, and People reform in their Prayers in this particular. I Anſwer, He would bear People in hand by this that I abſolutely deny the Imputation of Chriſt's Righteouſneſs, which is falſe; for I have ſhewed that I hold it in ſix particulars grounded upon Scripture, that which I deny upon the point, I have again and again declared, *ſc.* that Chriſt's Righteouſneſs is not ſo accounted by God unto us as in it ſelf to be our perſonal formal Righteouſneſs, or that our Perſons are righteous with it in it ſelf, or that God in Law ſenſe accounts what Chriſt did and ſuffered, we did and ſuffered in him, as he was a common Perſon, and our Repreſentative. Therefore whoever they are that hold ſuch an Imputation of Chriſt's Righteouſneſs as this, I look upon it as an error and miſtake in the notion, though ſuch may be right in their practice acting contradictory thereunto, as I have ſhewn.

And touching that which he adds, *i. e.* of being found in Chriſt, this is no other but by union with him, and this union (as the moſt of our Divines have acknowledged)

ed) is by Faith. But when he speaks of praying for the Imputation of this Righteousness, he either means till they have some ground of hope that it is imputed: or they are to pray for it in ordinary, after they have this ground of hope that it is imputed. If the former only, then it must be impertinent to pray for it in ordinary after some ground of hope that it is imputed. And further if a Person is to pray only for the Imputation of Christ's Righteousness till he have some ground of hope that it is imputed, then according to this, a Man is no longer to pray for the Imputation of Christ's Righteousness than he accounts or fears himself to be in an unjustified state.

But now if Persons are to pray for the Imputation of Christ's Righteousness in ordinary after they have ground of hope that it is imputed; then they either pray for it because they have lost it after this and the other Imputation of it; or they pray for a further and further Imputation of it, because all the former were imperfect, they having not so much of it imputed as they could desire at this or the other time, let them take what part they will, they may easily find what briers it runs them into, and if after sight hereof they will resolve to stick there, who can help them; for if they take the former part that runs them upon an holding that a Man may fall from a justified state, which yet they deny: if they take the latter, then they cannot avoid but implicitly affirm, that they are imperfectly justified, and also that there may be a further and further augmentation of Christ's Righteousness in it self, it being only imputed by degrees, both which they will deny; and further it implies that Christ's Righteousness is divisible in its own nature. If they say that Persons are not to pray for the Imputation of Christ's Righteousness after ground of hope that it is imputed; then for any of these to pray for it, their Prayers must be impertinent. Lord! what a jumble is here! for my part when I pray, I hope both to have the sins pardoned that attend me in the duty, and to have the duty accepted only for the satisfactory and meritorious Righteousness of my blessed Mediatour, and this is the simple and plain

truth in this matter, and satisfied I am this is it that is in the practice of every sincere Soul in this duty, and which agrees with Gospel simplicity; whereas the other notion (as is manifest) is strangely complicated and confused, and draws after it such consequences as the abettors themselves will not own but are ashamed of.

Q. 23. *Is the promulgation of the Covenant of grace in absolute or conditional promises? If in absolute then how is the Covenant conditional?*

I have said enough to this before under his 13th Question.

Q. 24. *Is not the Covenant of grace and that which some call the Covenant of Redemption one and the same in matter and substance? or hath God properly made any more Covenants than two for Salvation and Life, commonly called the Covenant of Works, and Covenant of Grace?*

I have said that under the 6th Article of his Creed, which may be a sufficient Answer to this, to which I remit the Reader, and also in other places have made it manifest that the Covenant of grace through and for Christ the purchaser is made by God with Believers, who are under it as actual consenters. But if all this will not do, let it be further observed, that we find in Scripture the Fathers designation or appointing his Son our Lord and Saviour to the office of Redeemer; where it is said, *him hath God the Father sealed*, John 6. 27. and that he was fore-ordained before the foundation of the World for to be our Redeemer, yea, and to redeem us with the price of his precious blood, 1 *Peter* 1. 18, 19, 20. and received a commandment from his Father for the laying down of his Life, *John* 10. 18. Christ agrees hereunto, is willing to undertake for Sinners, become their Mediatour, pay the price of their Redemption, and thus he consented. And doth not this much include the form of a Covenant? and such a Covenant as could not be made with us in Christ, but was peculiar to him as Redeemer and Mediatour, and therefore by Divines hath been called the Covenant of Mediation or Redemption.

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Let this Man, or any for him that can, prove that Christ took upon himself the Office of Mediatour and Redeemer, without the Fathers designation and his own consent; I still grant, that his Covenant was made for us, *i. e.* with a design to procure our Redemption and Salvation; yea, and the means whereby we might in time be actual partakers. But then to tell of such a Covenant being made with us in Christ, must bring us under the same obligation with Christ, and what the consequence of this would be, Persons may see if they will but open one of their eyes. And that there is a Covenant made betwixt God and those that are his People, distinct from this Covenant made with Christ, besides express Scripture, is evident from Christ's being the Mediatour of the Covenant. Now was Christ a Mediatour of a Covenant made with himself, or with Believers? did he not mediate for reconciliation, and was he to be the party reconciled, or that stood in need of reconciliation, or Sinners? Is there any Covenant or none sealed in Baptism and the Lords Supper? if there be, it is a Covenant sealed to Christ, or to Believers? if to Believers, how then can Christ be a party in that Covenant which is not sealed to him, but others?

They urge that Text as the main proof that the Covenant of grace was made with Christ; *i. e.* Galat. 3 16. *Now to* Abraham *and his Seed were the promises made. He saith not, And to his Seeds as of many: but as of one. And to thy Seed, which is Christ.* Our Divines say, not Christ personally, but Christ mystical is to be understood in in this place: But however grant we that Christ personal be meant, let us see if it will afford them what they will needs have.

God promiseth to *Abraham* and to his Seed, *Genesis* 12. 3. and 22. 18. that in them all the Families and Nations of the Earth should be blessed. How blessed in *Abraham* and his Seed? Well, as Christ according to the Flesh should proceed from him and his Seed, by and through whom *Abraham*'s blessing; *i. e.* of God's being a God to him and to his Seed, might come upon

the *Gentiles*, and thus God would have a covenanted People among the *Gentiles* as well as among the *Jews*, which covenanted People both of *Jews* and *Gentiles* ſhould be Chriſt's Seed, both as purchaſed by him for this purpoſe, and regenerated and converted by his word and Holy Spirit. Now ſaith the Apoſtle the promiſes of this ſort were not made to *Abraham* and his natural Seed, ſuch as ſhould proceed from him, and his immediate Seed *Iſaac*, as though for and in them as ſuch all the families and nations of the Earth ſhould be thus bleſſed no, but to Chriſt, the ſeed of the Woman, the principal promiſed ſeed, the Saviour of the World, that through and for him this bleſſing of *Abraham*, of having God to be his God, and the God of his ſeed might come upon the *Gentiles*, which Expoſition of the Text fitly agrees with thoſe promiſes made to Chriſt as Redeemer. *Pſalm* 2. 7, 8. *I will declare the decree, the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I ſhall give thee the heathen for thine inheritance: and the uttermoſt parts of earth for thy poſſeſſion. And he ſhall ſee his ſeed, and he ſhall ſee of the travail of his Soul*; and Iſa. 55. 5. *Behold, thou ſhalt call a nation that thou knoweſt not, and nations that knew thee ſhall run unto thee, becauſe of the Lord thy God, and for the holy one of* Iſrael; *for he hath glorified thee.* Let it now be conſidered whether it be rightly concluded from this Text that the Covenant of grace is made with Chriſt, and not with Believers through and for him. And whereas he puts the Queſtion further, Hath God properly made any more Covenants than two for Salvation and Life commonly called the Covenant of Works, and the Covenant of Grace? I Anſwer, I do not ſay that God made any more Covenants with Man but two; *i. e.* the Covenant of Works, and the Covenant of Grace; the one reſpecting Man in his ſtate of Integrity, the other in his lapſed or fallen condition: but from hence it doth not follow, that there was no Covenant made with Chriſt diſtinct from both theſe, peculiar to him as Mediatour, reſpecting his redeeming work. But

now with this Man's good leave, if the Covenant of Grace be made with Christ, then God never made any more Covenants than one with Man; *i.e.* the Covenant of Works; and thus no believer must be in Covenant with God, unless he be under the Covenant of Works, which indeed his Doctrine if he understood it tends to, in that he would have a legal righteousness to be the justifying matter of his Person, I mean a Righteousness adequate to the Law of Innocency, so that in his account such a righteousness must be the formal righteousness of his Person, and if so he must be under the Law according to his own notion as a Covenant of Works. If *Adam* had performed the conditions of the Covenant of Works as he once had power, undoubtedly life would have been continued unto him hereupon; but now to say such a Covenant was made with him for Salvation sounds harsh; for Salvation properly supposeth a Person is, or hath been in misery, or in an actual danger of perishing. And was *Adam*'s case such, when God struck this Covenant with him? But he hath yet one Question more which is this.

Q. 25. *But wherein, saith he, doth such an one* (naming me) *in his supposed large acknowledgment of free grace, and imputation exceed or ascribe more to the grace of God and merits of Christ than Bishop* Gardiner *doth in those ten positions which he endeavours to maintain against those worthy Martyrs of Jesus Christ,* Barnes, Hierome, *and* Garret, *who sealed the contrary Doctrine with their dearest blood.*

This same Man in this hath reference to those six particulars according to which I affirm the Righteousness of Christ is imputed. And therefore Reader, I here give thee those ten positions of *Gardiners*, of which he speaks; and then again the six particulars in which I acknowledge Christ's Righteousness to be imputed, and shall leave thee according to Scripture to consider both parts; nay, to consider the things themselves, so as to judge whether what I affirm in this matter, be the same with what *Gardiner* saith.

Winchester's Articles.

1. THE effect of Christ's passion hath a condition; the fulfilling of the condition diminisheth nothing the effect of Christ's passion. If he meant, by the effect of Christ's passion Pardon and Life purchased thereby, and that these have a condition of connection and order, (as I have explained above) he saith no more but what this Man hath granted himself: But if he intend by condition, any thing that in its own nature is meritorious of such effects of Christ's passion, (as I suppose he doth) I utterly disclaim any condition on Man's part of this sort, and so cannot be one with him.

2. They that will enjoy the effects of Christ's passion must fulfill the condition. If he meant they must fulfill it by the assistance of God's grace, as a condition of connection and order, it is true; but if he meant they must fulfill it so as that they may merit or deserve it from the very nature of the thing, (which I think he did) according to the Popish Doctrine, that Christ hath merited that we might merit, then it is false.

3. The fulfilling of the condition requireth first knowledge of the condition, which knowledge we have by faith. Perhaps he meant by faith, a blind implicit faith, that which is so much in vogue and cried up at this day even among such as account themselves the greatest Anti-Papists.

4. Faith cometh of God, and this faith is a good gift, it is good and profitable to me, it is profitable to me to do well and exercise this faith. So it is I must confess if he spoke of that faith which according to the Scripture is true and saving for and through the merits of Christ, and not such a faith that doth deserve of it self, or in its own nature the reward, for I know no such faith) therefore, saith *Gardiner* further, By the gift of God, I may do well before I be justified. In the following Article he further explains himself.

5. Therefore I may do well by the gift of God before I am justified towards the attainment of my Justification. If he meant by way of merit to procure Justification

fication *ex opere operato*, from the very work done, it is false, and I disown it.

6. There is ever as much charity towards God as faith, and as faith increaseth, so doth charity increase. If this be taken absolutely, every one may judge of it as they have light.

7. Towards the attainment of Justification is required Faith and Charity. If he meant still as meriting procuring causes in their own nature, I disown it.

8. Every thing is to be called freely done, whereof the righteousness is free, and at liberty without any cause of provocation. This is a jumble like some other things I have met with of late, and therefore I shall leave it to such as this Man, who account themselves much wiser than I to find out the true intent and meaning, and shall not trouble the Reader with conjectures.

9. Faith must be to me the assurance of the promises of God made in Christ (if I fulfill the condition) and love must accomplish the condition, whereupon followeth the attainment of the promises according to God's truth. This doth not much differ from the Doctrine of such as place the very Essence of Faith in assurance, I speak as to the first branch of it, and for the rest I leave it as confused.

10. A Man being in deadly Sin may have grace to do the work of penance, whereby he may attain to his Justification. If he meant that though a Man may be bound over to eternal death by Sin, and live in a state of impenitency, yet God may give him the grace of repentance, who can fairly deny this? but then that such an one by his repentance doth merit by it in its own nature that God should justifie him, this is false, and I disown it. It was not my province to say any thing upon these Articles; but only barely to transcribe them, that the Reader might compare them and mine, and see whether they be all of a piece, as this Man insinuates. Hence mine follow, Touching Christ's Righteousness and the Imputation thereof, I affirm,

1. God so far imputes it, as that he accounts it was for our Redemption and Salvation. 2. God

2. God so far imputes it, as that he accounts it to be the sole or only merit and purchase of the new Covenant, and the benefits thereof.

3. God so far imputes it, as that he accounts it to be the merit of the blessed Spirit to work grace.

4. God so far imputes it, as that he accounts it is for this that all the duties and graces of his People are accepted.

5. God so far imputes it, as that he accounts it for this he pardons us, and receives us into favour, and justifies by his Covenant of Grace upon believing, and so accepts our Faith for Righteousnes: It is not without Christ but for him.

6. I do believe, that what Christ did and suffered, he did and suffered for us in the Person of a Mediatour; and God doth account what he did and suffered as Mediatour, doth and shall avail as much for the obtaining of Pardon and Life for us upon Faith, as though we had been able to have done and suffered the same in our own Persons.

Now, Reader, compare, and be judge whether *Winchester's* Articles and mine in this point of Imputation do so agree as this Man hath the modesty to affirm; and if thou be such an one as Calumniations have weight with, thou mayst have enough in him.

But further, saith he, the Martyrs before named sealed the contrary Doctrine with their deareſt Blood; *i. e.* the Doctrine contrary to mine as well as that of *Winchester's*, for this he must chiefly intend in affirming *Winchester's* and mine; *i. e.* my six things before mentioned do so agree, that I in them do not exceed nor ascribe more to the grace of God and the merits of Christ than *Winchester* doth in his. Be it known then unto all Men, That if this Man, or any other for him, can find me any one either in the Scripture, or in that which hath been accounted the Church of Christ by the Reformed since the Apostles times, that was reckoned a faithful Servant of God, and yet sealed, as such, a Doctrine contradictory to what is contained in the six particulars with his her deareſt Blood; and I profes I will retract them,

if so, then such an one should have holden and this agreeable to the Scriptures, and the common suffrage of the Church of Christ, That Christ's satisfactory and meritorious Righteousness was not nor is not accounted by God to have been for our Redemption and Salvation, nor to have been the sole purchase and merit of the new Covenant and the benefits of it together with the Holy Spirit, nor to be that for which God accepts of the graces and duties of his People, nor to be that for which God pardons and receives penitent believing Souls into favour, *&c.* Let him prove now if he can that *Barnes*, *Hierome*, and *Garret*, sealed such a Doctrine thus contradictory to mine with their dearest Blood. *Hierome* and *Garret* agreed with *Barnes* in the Doctrine of Faith, and we find *Barnes* affirming, that good works are to be done, and they that do them not shall not come into the Kingdom of God; and we find him only excluding them from Justification and Salvation in point of merit, making Christ and the death of Christ only meritorious of these. Wherein now do I contradict these Holy Martyrs in this. And whereas he saith that these Men sealed the Doctrine contrary to *Winchester's* (and so to mine which he would make to be of the same piece with his) with their dearest Blood, he insinuates the cause of their Death to have been known unto them, when yet they themselves enquired after the cause and could have no account as to any particular in this matter of which this Man speaks. But he hath not done yet, I must have another cast of his Office before he leave this his Question; and that is, that really and in truth he doubts whether I hold any Imputation of Christ's Righteousness at all in a Protestant sense. So that in his account he must be no Protestant that holds, that God reckons the satisfactory and meritorious Righteousness of Christ to have been for our Redemption and Salvation; or to have been the merit of the Covenant of Grace and the promised benefits thereof to ...ievers; or to have been the merit of the acceptation ...eir grace and duty, *&c.* And if he be no Protestant

that

that holds these things, then those that hold things contradictory unto them, must be the only Protestants for *aut hoc aut ejus contradictorium*, and who can these be but the *Socinians*. So that plain it is none are Protestants with this Man but such, as to this point. Thus I have done with his Interrogatories.

The next province he hath entered upon hath been to transcribe Mr. *Troughton*'s Theses and Antitheses, to which there is enough said already in answer, so that to speak to these particularly will be but *actum agere*, to do that which is already done.

But for all that Mr. *Troughton* hath said in his Book to render the Doctrine I have been insisting upon, and according to my weak ability vindicating, odious. Yet if I mistake not, *Page* 121, saith he, *Faith is the means whereby the obedience and death of Christ is applied to us, not, saith he, by a physical, but a moral application giving us a right to all the benefits of them.* Benefits of what? why, of Christ's obedience and death. So that plain it is Christ's Righteousness which he makes consist in his active and passive obedience is not made over to us, quoth he, by physical application; *i. e.* not in it self or in its own nature; but by a moral, Faith as a moral means giving us a right to all the benefits of them; *i. e.* of his obedience and death. And what can be more fully said to our purpose or on our part than this. And he adds, God having promised Salvation upon the account of his Son's satisfaction to all that come to him, and believe in him, *Page* 122 he saith, there being but these two ways by which Man can be saved, either by fulfilling the Law of God: or in case of Sin, by fleeing unto, and trusting in the mercy of God, if so, then Faith must give the interest, *Pag.* 23. Faith is not a proper condition, but a qualification capacitating the Soul to receive benefit of Christ appointed by God for that use, and having the promise of success, Man being a rational Creature cannot be taken into God's favour without his own consent, nor can he be made partaker of any promise without accepting of it, and t[illegible] ing in it. An heir, saith he further, if he live not

lack understanding, cannot inherit the estate though never so absolutely purchased, and yet life and discretion are not conditions of the purchase, (mark here he only denies Faith to be a meriting or purchasing condition, and he doth well) but qualifications of the subject necessary to enjoy it, it is well if he and some do not part for this; but he goes on, these qualifications are not in Men's power, as Faith is in Christ's power to give it, (very good still true) he having purchased faith and perseverance for all those he died for; which hinders not his purchase from being full and absolute, whereas to suspend it upon any condition doth not make it not full. We will not differ about a term, seeing he fairly grants the thing; *i. e.* that faith is a qualification capacitating the Soul to receive benefit by Christ, and is a moral means giving right to the benefits of Christ's obedience and death, which is only made ours in its benefits hereby, by which he must grant an Imputation of Christ's Righteousness to us only in its fruits and effects.

Towards the Conclusion, saith he, I mean the Man I have had to deal with, *you may as well seek to rend the skin from my flesh, as cause me to let go Christs imputed Righteousness.* I may not, I dare not, *&c.* If he mean in it self, he will find it neither is nor can be his so, neither doth God account it to us after a Physical sort; and therefore he need not fear that any should robb him of this, for no Man can take away that from another, that he neither hath nor is ever like to have. Christ's Righteousness is his own, proper to him, and it is for this we have the application of saving good upon repentance and faith; but it is not for us to be made righteous with, in our own persons; If it be in it self for impetration, it is not in it self or in its own nature for application; *i. e.* to be applied unto us, but only in its benefits upon Faith. Here he brings in one that respect and reverence forbids me to name, saying, Christ's Righteousness imputed is the sweetest word in all the Scriptures; yea, and saith this Man again, we find the Apostle expressing the same ten times in the 4th Chapter of the *Romans*, when yet there is no such expression in all the Bible; it is a wonder how Men dare say, that God in his word saith such a thing expressly, when yet no such expression is there to be found. I have made it evident that I deny not the thing in a sound sense; but so as some Men will have it, this I must deny for reasons already given.

Thus I am brought nigh to the Conclusion of this work which I have endeavoured to perform according to the rule and line of the Holy Scripture. I impose nothing herein upon any, desire the Readers to lay aside prejudice, and judge according as matters herein contained will bear weight in the ballance

ballance of the Sanctuary, imploring the conduct of the Holy Spirit which leads into all that is truth. And if any shall account it their concern to oppose judging me to be Heterodox, I desire they will produce argument, and this particular and distinct, and such as may be concordant to the Sacred Text, and carry in it convincing evidence: that hereby I having a discovery of my mistake (for I have not attained to a state of sinless unerring perfection, though at the present I am satisfied touching the substance of what is mine that it is truth) may learn more; for though I be by Office a teacher of others, yet *I* am but a disciple my self, and desire further and further instruction from my great Master, and if it appear that it is his, I hope I shall take it, let the Instrument be what it will that he is pleased to make use of.

If any shall be offended because the work is not so accurate nor in such a fine dress as they think it should have been, I must tell them. I did not study to please such, but my aim was the information and edification of those who desire more sound knowledge for practice, than the subtilty of wit, or the sound of words to please the ear: And therefore if this of mine will not please, because it wants the dress they desire, they are at liberty to let it alone, and cook and dress something for themselves and their own guests of this nature; and serve it up in a dish in which it may be more grateful, and go better off.

And whereas Readers, you may meet with the repetition of some things, know it was not with a design to fill up Paper, or make a great deal of a little; but because many things did occur which did require it, seeing that many Persons will scarce take the pains to look back to what they have had, though I have put them upon it in several parts of this work.

And my request to you, Readers, whosoever you be, is that you will not content your selves with the notion of truth, it is good in it self, yea, and it is necessary to have your judgments as clear and sound as may be; but know if this be all, you are but passing for all your light towards utter darkness. Christian practice according to knowledge, and the increase thereof is the life of the matter, *he that knows his Masters will and doth it not, shall be beaten with many stripes.* For a Man to have a head full of light, so that he can both discourse of, and defend the truths of God; and yet have an heart stuffed with pride, hypocrisie, formality, love of the World, desires after its profits, preferments and honours, and a life alienated from the life of God, living in conformity to this vain World, a stranger to a Spiritual and Heavenly conversation; alas, this light will but prove an aggr[illegible]

tion of his condemnation! whatever light of the truth any Man hath that makes him not more holy, humble, and heavenly in heart and life, unites him not more to God in Christ, makes not Christ more pretious, and this world with all the fading enjoyments of it of a small value compared therewith, and is not improved by a close walking with God according to the rule of his word; this his knowledge, though good in it self, yet it is unprofitable for him. Such an acquaintance with God in Christ by the Holy Spirit from the word as enricheth a Soul with experience of God's favour which is life, and his loving kindness which is better than life, and so excites and quickens love to God, desire after him, delight in him through Christ, as that such a Soul resolves to follow God and adhere to him by faith in self-denial and crucifiction to this World for all the trials and matter of discouragement it meets with this, this is the Soul which hath that knowledge of God in Christ which is life eternal begun. *John* 17. 3. *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*

Sirs, Converse with God through Christ by the Holy Spirit in all his ordinances is that which I beseech you be concerned for; and though some deride this, yet know that all your devotion is to no purpose, if you live and die strangers to it, for why, well, it is but cold, formal, and customary without it: it is not a living, but a dead service in which persons are and continue unacquainted what converse with the living God means, that God who is the Infinite Ocean of good through Jesus Christ. And though it is true there is not the like sensible enjoyment of God's quickening presence at all times, yet it is that which a Child of God desires, and cannot content himself without; and therefore when he waits upon God and finds it not so as he desires, this is an affliction unto him: for this is that which he values before, and which glads his Soul above the best of Creature confluences, when it is enjoyed. *Psalm* 4. 6, 7. *There be many that say, who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine encreased.* These lower things are but insipid and unsavory compared where this is enjoyed. Know therefore upon the matter, whoever they are that deny communion with God, they must at the same time deny that there is any such thing as a superlative love of God: for if they will grant this, then there must be communion, seeing that which any Man loves above and before all other things his heart cannot but be united unto, and [illegible], his thoughts will with the greatest sweetness be exer- upon it, and his desires work warmly after it; if ab-